HISTORY OF MONTGOMERY CLASSIS—R. C. A.



W. N. R. Dailey

George Fiscle
30 January 1975
New Brunswick
New Jersey

Nisi Dominus Frustra

THE

HISTORY

OF

Montgomery Classis

R. C. A.



TO WHICH IS ADDED SKETCHES OF MOHAWK VALLEY MEN AND EVENTS OF EARLY DAYS, THE IROQUOIS, PALATINES, INDIAN MISSIONS, TRYON COUNTY COMMITTEE OF SAFETY, SIR WM. JOHNSON, JOSEPH BRANT, ARENDT VAN CURLER, GEN. HERKIMER, REFORMED CHURCH IN AMERICA, DOCTRINE AND PROGRESS, REVOLUTIONARY RESIDENCES, ETC. :: :: :: ::



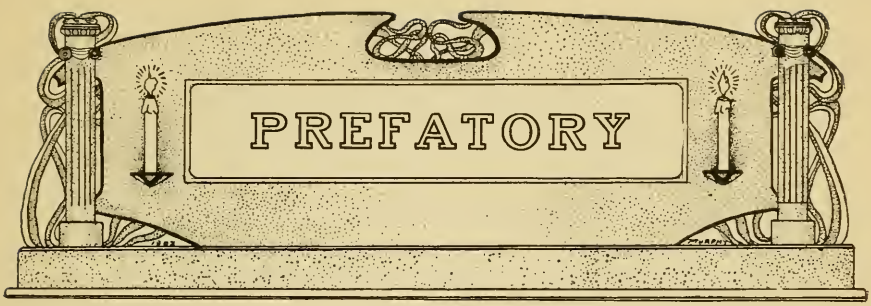
BY

W. M. P. Dailey



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THE VALUE OF HISTORICAL RESEARCH



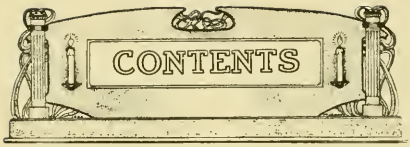
History has been spoken of as a mere chain of facts, which serve the purpose of comparing knowledge, but this is the lesser half of the truth, for while we need the guidance of established facts, systematically arranged, and their true connection with preceding and succeeding events, we submit that by far the larger purpose of history is to unite ourselves with these facts, to fix our personal responsibility as heirs of the past, and to determine our present duty to ourselves and to others, in the light of such knowledge. If men and women were unrelated and individual units of humanity we might review the past and forecast the future with such pleasure as comes naturally from historical research, as we weave into one body the warp and the woof of the story of the centuries. But history, as we interpret it, is not knowledge merely, but in a higher sense it is power, for it is inclusive of those fine relationships that link men to their homes, their country and their God. In recent years there has been a wholesome revival of historical study, which finds development in local and general celebrations, in state and national expositions, in pageants and antique loans, in translation and reprint of the church records, cemetery inscriptions, and the papers preserved in the archives of state and nation. This is not a work of vanity or of self-aggrandizement, but a wholesome exercise of the mind and soul of the people, through which we get life's true bearings, and gain courage and inspiration with which to meet the days before us. Such study and research as may be provoked by this Classis History cannot help but weave its influences into our lives, and thus mould our character and direct our conduct. Imagination takes us back along fascinating footsteps that lead to history-making scenes in both church and state—to the first settlers in the valley of the "Mohaque," indomitable in spirit and Protestant in faith—to the church of our fathers, built before they reared their homes, and built, too, better than their homes—to the kindred, and friends, and childhood scenes—to the familiar woods with their blazed trails—to the men and women, most of them asleep in unmarked graves in God's Acres close by these churches, who lived to toil, and fought and died, that they might hand down to us this glorious heritage of a land swept by the spirit of liberty, where God dwells

continually in the midst of His people. Our purpose in these pages is to record the incidents and facts of the churches of the Classis and their environment. No attempt is made to consider the organic development of the life of the communities in which they are found, especially the churches and fields of a century ago. It is this study of local history, the development of a passion for our countryside and our church, this practical demonstration and administration of God's kingdom in our midst that will put holy zest into our character, and thereby equip us for life's highest duties. The environment of these stories, the Valley of the Mohawk, is unsurpassed in the grandeur of its picturesque scenery. Through it ran the old Indian trails, which for two hundred years after the coming of the white man, were the pathways for the armies. Then they were the roads by which the hardy pioneers traveled westward, to return, later, with the commerce of the western world. How rich with historic incident, with legendary lore! No other section of our land is more replete with romantic and tragic story than this valley. We have come to this study and research in an honest attempt to give the reader the vision splendid as we see it, of this wonderful heritage that God and our fathers have conserved for us in these old Reformed churches of this Classis, praying ever that the vision may lure us away from any lower levels of contentment or indifference, unto the higher and broader fields of opportunity for worship and service through the church of God. In some such way we will be able to realize in the character and conduct of our daily life the ideals and hopes of the founders of these churches.

Methinks I hear the sound of time, long past, still murmuring o'er me and whispering thro most these pages,—like the lingering voices of those who long within their graves have slept.



TWO hundred years ago there came into the virgin valley of the Mohaque a company of Christian settlers. ¶ In the wilderness, thro sorrow and suffering, they toiled for civil and religious liberty. ¶ Times changed; settlements became thriving cities and villages; stages and packets gave place to steam and electricity; candle and oil were lost in the glare of the mazdas; beautiful churches were built; the wilderness of the Mohaque was no more. ¶ Time will come when those Christain settlers and their successors thro the centuries in the Reformed Dutch Church of America, and their accomplished work, will be but a fleeting memory. ¶ Now to keep inviolate the story of this service of two hundred years the record has been transcribed in these pages,-a task that has been a labor of love.



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Introductory

MONTGOMERY COUNTY

The Province of New York in 1771 included what is now Vermont, and was further divided into the counties of Albany, Cumberland, Dutchess, Kings, New York, Orange, Queens, Richmond, Suffolk, Ulster, and Westchester. On March 12, 1772, Charlotte and Tryon counties were set off from Albany. At the time the Province had a population of 168,000 including 20,000 negroes. Charlotte county was composed of the western half of Vermont, and included what is now Clinton, Essex, Franklin and Washington counties. Tryon (Montgomery) county included all west of Charlotte county to the St. Lawrence river, and west of a line running nearly thro the centre of Schoharie county to the Utsayantha Lake, the source of the west branch of the Delaware river, thence down the west branch to the Pennsylvania line.

Originally Tryon county included about a third of the State's area, and was named after the royal governor of the Province, an intimate friend and ardent admirer of Sir William Johnson, by whom he was royally entertained at Johnson Hall. At the time there were eight million acres in the county, but thro the years this has been reduced unto its present size of some three hundred thousand.

Governor William Tryon, after whom the county was originally named, was popularly known in the Province as "Bloody Billy." He was Governor of North Carolina prior to his appointment over New York. In 1777 Tryon became almost a savage in his treatment of the colonists. He charged Washington with burning a quarter of New York and plotted to assassinate him and blow up the fort. His personality was so intensely offensive to the patriots of the Mohawk valley, who were to all intents the first "Independents" in the Colonies (cf Note on Tryon Co. Com. Safety) that the name of the county was changed April 2, 1784, to that of Montgomery, in honor of Gen. Richard Montgomery, the brave American officer who had lost his life in an attempt to capture Quebec. The history of Tryon county's twelve years of existence would fill a volume whose pages are largely carmined with the life blood of those Christian patriots who for the most part were allied with the Dutch church. When the glad tidings of peace were announced Tryon county was a desolate blood-stained wilderness. Today the traveler, speeding along the old Indian trail in palatial splendor, is entranced with the beautiful vista of the valley of the Mohawk and is reminded on the journey at Schenectady and Canajoharie of its Indian occupancy, while at Palatine his thots go back to the Rhine of the Fatherland. But only in the musty pages of forgotten tomes will one ever come upon the name of Tryon. Herkimer and Otsego counties were formed from Montgomery this same year (1784). In 1780 a state road was begun leading from Schenectady to Utica, sixty-eight miles. There were toll gates established at the terminals, and others at Cranesville, Canajoharie,

Schenck's Hollow, Garoga Creek, St. Johnsville, East Creek Bridge, Fink's Ferry, Herkimer, and Sterling. At this time Montgomery county had a population of 15,057.

In 1788 Montgomery county was enlarged to take in the lands of the Iroquois which extended from its west boundary line. On Nov. 5, 1768 the Iroquois had made with England the Treaty of Fort Stanwix, receiving in lieu of certain lands $50,600. Later their rights to these lands were declared forfeited by the Crown. In 1789 Ontario county including all the land west of Seneca lake, two million acres, was set off. In 1791 Hamilton and Tioga counties were formed. Hamilton county was put back into Montgomery in 1797 but again set off in 1817. In 1838 Fulton county was formed, its creation being due to the effort to move the county seat from Johnstown to Fonda. From Montgomery County have been carved the following New York State counties,—Alleghany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Delaware, Erie, Essex, Franklin, Fulton, Genesee, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, St. Lawrence, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Wayne, Wyoming, and Yates.

GENERAL RICHARD MONTGOMERY



Maj. Gen. Montgomery

This distinguished patriot-soldier, after whom the County is named, was born in Dublin, Ireland, December 2, 1736, entering the army of Great Britain at the age of twenty, serving seven years in the French and Indian war. When the Regiment to which Montgomery belonged was ordered to enforce the Stamp Act he and others resigned, an act due, doubtless, to the influence of Fox and Pitt, with whom for some years he had been intimate. He visited England later, and sought certain honors, failing of which he returned to America and went to live in New York City. He bought a large estate in Dutchess county, facing the river and soon afterwards (July, 1773) married Janet Livingston, whom he had first met when he was a captain in the British army. She was the sister of Chancellor Livingston, one of the three men to organize Montgomery Classis in 1880, and daughter of Robert R. Livingston, one of the judges of the King's bench. Here he settled down to the peace and prosperity of his quiet home. However, it was of short duration, for he soon joined the ranks of the colonists, and enlisted in the army of General Schuyler which was preparing for an attack on Quebec. He parted

from his beloved Janet at Saratoga, never to see her again. In 1775 he was second in command with the rank of Brigadier. Illness of Gen. Schuyler threw the entire command upon Montgomery. He succeeded in taking St. John, Chambly, and Montreal. Congress made him Major General. Forward thro the December snows he pressed to join Arnold in the attack on Quebec. For three weeks the city was besieged, and on the morning of Dec. 31, 1775, amid the falling snow, an attempt was made to take it. Montgomery was killed at the very beginning of the attack while leading a division along the shores of the St. Lawrence beneath Cape Diamond. Arnold also was wounded and the expedition failed.. Among the prisoners taken at St. John was Capt. Andre who was later exchanged and joined the English army under Gen. Clinton, and became Major Andre. Major Andre had an intimate friendship with "Peggy" Shippen, the daughter of the radical Tory of that name of Philadelphia, whom Benedict Arnold married as his second wife. For two years prior to the West Point affair a correspondence was kept up between Major Andre and Arnold and Mrs. Arnold.

For forty-three years the remains of Montgomery rested within the walls of Quebec. When time for exhuming the body came, one James Thompson, a man of eighty-nine, was found, who had originally buried Montgomery, and also had the sword that Montgomery wore when he was killed. In 1818 at the request of Janet Montgomery, who had lived all these lonely years at the "Montgomery Place" (Rhinebeck), thro action of the New York Legislature the body was brot back to America and New York. It lay in state at the Capitol, Albany, on Independence Day, 1818. On the following day Mrs. Montgomery stood alone upon the broad piazza of her home and for hours watched the funeral cortege wending its way down the Hudson past the General's former dwelling. On July 8, 1818, it was buried in St. Paul's churchyard beneath a mural monument ordered by Benjamin Franklin and provided by Congress. He was in his fortieth year when he died, tho the monument says but thirty-seventh. His only original portrait reproduced here was made at twenty-five when he first came to America.

THE CLASSIS OF MONTGOMERY



Caughnawaga Church

Among the churches of the Classis of Montgomery of this day are organizations that carry us back to the very first settlements of the Mohawk valley, as Fort Herkimer which was organized in 1723. Nearly half of the present membership of the Classis are churches which were founded more than a hundred years ago. Still the terms "old" and "new" are relative and indefinite since what may seem old to us is after all but new in the light of other history. And yet we are proud of these old Dutch churches of the valley of the "Mohaque," some of whose buildings take us back to the begin-

ning of things in this section of New York State, as the church at Fort Herkimer whose foundations were laid before 1740, and whose quaint architecture, bold and strong, has almost entirely escaped the despoiling hand of the modern. These pages tell the romantic—often tragic story, of the provisions made by these first settlers to supply the religious needs of the community, and is worthy of repeated telling, that the people of this day may know something of the price paid for the heritage handed down to them.

Named after the County in which its churches were for the most part originally situated the Classis of Montgomery was formed on Wednesday, Sept. 2, 1800, at the Caughnawaga (Fonda) Dutch church. On Friday, June 13, 1800, General Synod had appointed a committee of three, Rev. Dr. John Livingston (afterwards Chancellor), Rev. Dr. Dirck Romeyn (pastor of the Ist Dutch church at Schenectady, and founder of Union College), and Rev. Dr. Solomon Froeligh (later organizer of the "Wyckofite" church), all three professors in the Theological Seminary, to organize the Classis. At this Synod there were seventy-two ministers and elders present, thirty-one of whom were from the Classis of Albany. Among the delegates were Rev. Conrad Ten Eyck (cf Owasco) and his elder, Lowrens E. Van Nalen from the Veddersburgh (Amsterdam) church,



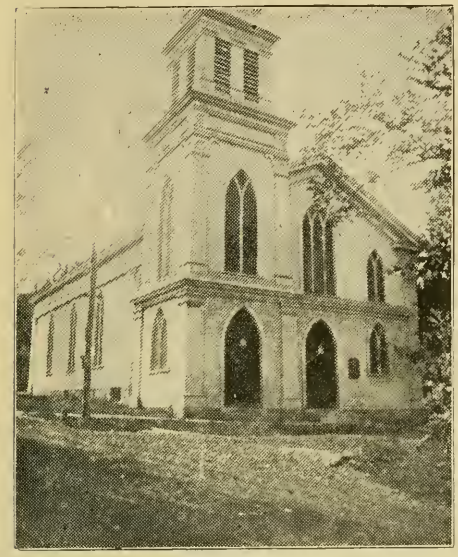
Rev. Dr. Livingston

Rev. Abram Van Horne and his elder from the Caughnawaga church, and Rev. Dirck Romeyn and his elder, Garret S. Veeder, from the First Dutch church at Schenectady. At this time the Reformed Protestant Dutch Church of America had five classes, Albany, Hackensack, Kingston, New Brunswick, and New York. In 1800 General Synod divided the Classis of Albany, Kingston and Hackensack into seven classes, Montgomery being one of the bodies set off from Albany, and containing twenty-four churches. With Albany the churches of the Classis of Rensselaer, Montgomery, and Ulster formed in 1800 the original Particular Synod of Albany (formerly called the Circle of Albany). This was made up of the churches of Albany, Charlotte, Cumberland, Gloucester, Schenectady, and Schoharie counties.

Rev. Rynier Van Nest of Schoharie became the first President of the Classis of Montgomery, and Rev. Abram Van Horne of Caughnawaga the First Stated Clerk. The churches forming the Classis at its organization were the following: 1. Amsterdam (not present Amsterdam); 2. Andrustown (merged in Columbia); 3. Canajoharie ("Sand Hill"); 4. Charlestown (extinct); 5. Chenango (Presb. and extinct); 6. ~~Chatcomi~~ Florida; 7. Coenradstown (merged in Columbia); 8. Conewago (Caughnawaga i. e. Fonda); 9. Curriestown (Currytown); 10. Duanesborough (Presb. and extinct); 11. Fonda's Bush (Presb.); 12. German Flatts (Fort Herkimer); 13. Herkimer; 14. Lower Schoharie (Schoharie); 15. Mayfield (Presb.); 16. New Rhinebeck (Lawyersville); 17. Owasco Lake (Owasco); 18. Remsens Bush (Florida); 19. Sacondaga (extinct); 20. Schoharie Kill (extinct); 21. Sharon (Schoharie Classis); 22. Snellsbush (Manheim); 23. Stone Arabia; 24. Upper Schoharie (Middleburgh).

Churches of Montgomery Classis

AMSTERDAM: FIRST REFORMED CHURCH



Originally the church was the First Reformed (Dutch) Church of Port Jackson, and was organized in 1850. Religious services had been conducted in the school house for some time during the early part of 1850, and before applying to Classis for recognition the founders of the church had secured a lot upon which they had already begun the construction of the building which cost about $3,000.00.

The church had applied to Classis on June 28, 1850, and on Sept. 8, 1850, the Rev. Douw Van Olinda of the Caughnawaga church installed the first consistory, elders John Freemyre, Don C. Bent, and Cornelius Phillips, and deacons William McClumpha and Frederick Vedder. Later on Sept. 17 the church was received into the Classis of Montgomery, but it was not until Feb. 8, 1851, that the first service of communion was held, and the charter members, of whom there were twenty-five (including the consistory), were received.

The dedication of the new church was held on Dec. 19, 1850, and at the same time the Rev. Garret L. Roof was installed. Mr. Roof was a Union College man, and had been practicing law for some years when he was called to the ministry, and had seen four years service at Glen and Auriesville before coming to Amsterdam. His ministry here ended April 10, 1855, and he served the church of Watervliet for the following nine years. Then occurred a ten year pastorate in the Lowville (N. Y.) Presbyterian church. He died in Troy, N. Y., in 1891. Cornelius Gates was next called (June 27, 1856) from the Classis of Philadelphia, but remained only a year, serving later at Wolcott in the Geneva Classis and at Minisink in the classis of Orange, where he died in February, 1863. The church at this time numbered fifty with the Sunday school about the same size, which was begun with the church in 1850. From the close of the Gates pastorate the church had no settled minister for six years, or until Henry Martin Voorhees was called, who began his work August 1, 1863. During this interim the pulpit was mainly supplied by Revs. Abram J. Swits and Isaac G.

Duryee of Schenectady. Mr. Swits on graduation from New Brunswick in 1820 had served as a Classical Missionary in Montgomery for some time. For the last twenty-five years of his life he lived retired at Schenectady, and for about three years supplied the pulpit of the Port Jackson church (Aug., 1857-July, 1859, and Nov., 1862-Aug., 1863). Mr. Swits died in 1878 at Schenectady. Rev. Isaac G. Duryee while pursuing his college course at Union showed his great courage in espousing the cause of the colored folks, securing for them a house of worship (only recently torn down) at Schenectady. He graduated at Andover in 1841 and for a year following was at the Yale Divinity School. He preached first for the Congregationalists. After a pastorate of six or seven years in the Second Reformed church of Schenectady he became the supply at Port Jackson, remaining nearly three and a half years at an annual stipend of $400. He left the church to enlist in the war and became the Chaplain of the 31st Regt. N. Y. Vols. He died soon after the close of the war, Feb. 8, 1866, at Schenectady.

Rev. Henry Martin Voorhees was ordained, and installed over the church on Oct. 27, 1863, having come to the work from New Brunswick seminary. He brot to the organization the enthusiastic and intelligent and permanent ministry that it greatly needed, and was greatly blessed in his work, which continued for sixteen months. Mr. Voorhees had several other pastorates, and died in 1895 at the age of fifty-five. The pulpit was soon again filled. Rev. A. Messler Quick, another New Brunswick senior being called, who was ordained, and installed over the church soon after his graduation in May, 1865, and remained until November, 1869. Mr. Quick, after leaving Port Jackson, had a nearly quarter-century pastorate in the Franklin, N. J. church (Classis of Newark). He then went to Peekskill (1882-1885) and then to the Ocean Hill Reformed church of Brooklyn (1885-1890). He is at present living in Brookyn, without charge. He is a frequent contributor to the "Intelligencer." After Mr. Quick's going the church was without a pastor for three years and a half, or until the coming of Rev. Mr. Minor in May, 1873. During this time the pulpit was supplied by Rev. Mr. Pettengill from July 1, 1870, to Oct. 1, 1872. John Minor had already served the Reformed church for about thirty years when he was called to the pastorate from the 1st church of Glenville. During his ministry here of seven years and a half one hundred and forty-seven were received in the church. He left the field in October, 1880, and spent ten years longer in the classis ministering unto the smaller churches, dying in 1890 while he was supplying at Fort Herkimer. On January 6, 1881, Rev. Joshua R. Kyle, the present pastor, was installed over what became the First Reformed church of Amsterdam. He was formerly connected with the United Presbyterian church, Monangahela, Pa. During his ministry besides liquidating a debt of $4,000 the church was extensively repaired at a cost of about $9,000, and a new organ was placed at a cost of $1,700. During Dr. Kyle's long pastorate of a generation great changes have taken place in the community and city, Port Jackson becoming a ward of the city which has grown from Vedder's Mills to be one of the greatest industrial centres of the Empire State. The late Luther L. Dean was an elder in this church for forty years, while Jacob J. Johnson has been choir leader and Sunday school superintendent for

thirty years. The present consistory is, William Servoss, John H. DeGraff, Jonas D. Friderici, Jacob J. Johnson, and James H. Doak, elders, and William J. Smith, John S. Sterling, Earl V. Servoss, Francis J. Johnson, and Ralph A. Hallenbeck, deacons.

AMSTERDAM: TRINITY REFORMED CHURCH

In the year 1890 certain church workers of the Second Presbyterian church recognized the fact that while the central portions of Amsterdam were well churched there was no organization in either the east end of the city or on what has come to be known as the Market Hill section. But the second church did not see the need for any similar organization in either of these sections, hence their own workers were forced to turn for aid to another denomination, which proved to be the Reformed church. Rev. J. H. Enders, the Synodical Superintendent, came to the field at once, and with the



workers decided to establish a religious work in the east end of the city. Here the work had hardly begun when the Methodist church also initiated a work in the same community, and the Reformed church workers moved out and upon the Market Hill section and began services in the old Academy building, hired for the purpose.

Besides Rev. Enders, Edward O. Bartlett and Jacob J. Johnson, the former a charter member of Trinity, the latter for more than a quarter-century superintendent of the First Reformed church Sunday school, were active in beginning the work. Jamas A. Smeallie and H. S. Vossler, elders, and E. O. Bartlett and W. H. Carver, deacons, were the first consistory. P. Henry Smeallie and N. W. Donnan were also active at the starting of the work. In December, 1891, a



The Church Seal
Adopted in 1910

Sunday school was started in the Academy, where preaching services had been held for some time, and in 1892, February, Rev. Jas. A. Beattie of Pekin, Ill., a Glasgow University man, was called to the field and remained thro a part of 1894 when he entered the mission work of the Reformed church in Chittoor, India. It was during his ministry that the chapel was built which served the congregation for some seventeen years, tho at the time of its building the plans called for the completion of the church the following year. The formal organization of the church took place April 5, 1892, and besides Mr. Bartlett, H. S. and Mrs. Vossler are the remaining active charter members. A fourth member is Mrs. Margaret Beattie of Chittoor, India. Other charter members not mentioned above were Mrs. W. H. Carver, Mrs. J. A. Smeallie, Mrs. P. H. Smeallie, and Mrs. N. W. Donnan. The land and the building cost $9,500 of which sum the Board of Domestic Missions loaned $5,000. Mr. Beattie was one of the thousand passengers lost when the Lusitania was destroyed off the English coast on May 7, 1915.

The second pastor of the church was Rev. Evert J. Blekkink, who had served the churches at Lishas Kill, Cobleskill and Lawyersville, and who came to Amsterdam in 1894 and remained thro most of 1899, doing a splendid fundamental work in the field. Mr. Blekkink went next to Kalamazoo, Mich., from which place he was called to Holland, Mich. in 1905, and after a brief pastorate here was made Professor of Theology in the Western Theological Seminary at Holland, Mich. Rev. Blekkink's son, Rev. Victor Blekkink is now pastor of the Canajoharie church (cf). Rev. Charles W. Van Zee came to the church from Freehold, N. J. in 1900, and after remaining a little less than three years went to High Bridge, N. J. in which pastorate he died, August 16, 1903. He was succeeded by Rev. Howard R. Furbeck, son of Rev. Philip Furbeck (cf Fonda), who was ordained by the Montgomery Classis and installed over the church in 1901. He remained but a year and a little more, going next to Rensselaer, and is now at Annandale, N. J.

The fifth pastor at Trinity was Rev. W. N. P. Dailey, who had had pastorates at Albany 3d and Athens before coming to Amsterdam. His first work had been as a missionary under the Presbyterian church in Utah. In his years at Trinity the church grew by bounds, the building was completed, the Board relieved from aiding in pastor's salary, the several organizations perfected, and the various work of the church established. Members of the consistory at the time of building the church were, besides the pastor, elders Harvey S. Vossler, Edward O. Bartlett, Levi M. Strong, H. O. Wilkie and John H. Wilkie, and deacons Fred W. Rogge, Jas. Lindsay, Charles McGovern, Wm. B. Greene, and Peter R. Van Valkenburgh. One of the members of the church, Charles E. Fick was the contractor, who wrought his best into the structure, an edifice of beauty and stability. Fred W. Rogge who administered the finances of this $25,000 addition deserves special mention. The cost of the addition was four-fifths met at dedication. The church is one of the finest of

any denomination in the Mohawk valley, and its completion marked the dawn of a new era in its history. After a pastorate of more than eight years, the longest in the church to date, Mr. Dailey was persuaded to take up the Missionary work of the Montgomery Classis, which he did in November, 1911, in which work he is still engaged. His successor was Rev. J. Harvey Murphy of Philadelphia, Pa., who came to the church in February, 1912, and has pushed forward the work of the organization, until today Trinity is one of the strongest of the churches of the Classis of Montgomery.

AURIESVILLE REFORMED CHURCH



Auriesville was formerly called "Auries Creek," and there are many references to the place both in the county records as well as in the State's documents. Tradition tells us that the name is a corruption of the Indian word "Ograckie," which is found in the Fonda records as a boundary line in the Shucksburg Patent of 10,000 acres which was on both sides of Auries Hill in the town of Glen. We are also told of an old Indian, by name "Aurie," which is the Dutch for Adrien or Aaron, who lived near the mouth of the creek, after whom the place was called. In N. Y. Doc. History in a list of King's County assessments, dated 1675, the name "Arie" appears as a Christian name six times, and "Ariaen" once. Doubtless the name came from some settler bearing the Christian name of "Arie," since changed to "Aurie" who lived near the place about the beginning of the eighteenth century. "Ograckie" has no meaning of itself, but is probably a corruption of the word Osarakie, which means "at the beaver dam." The word occurs in the John Scott Patent (1722) as a boundary point. Auriesville is the supposed site of the lower Mohawk Castle, which Domine Megapolensis, in his visit in 1664 called, "Asseru," and which Father Jogues called "Osseru." When Arent Van Corlaer visited the place in 1643 he found the name of the ruling sachem to be "Adriochten." The word Aurie or Arie is the Dutch for Adrien or Adrianus, the meaning of which is the "sea." Here near Auriesville Father Jogues was killed by the Indians in 1646. Gen. John S. Clark after an exhaustive study approved the location of this Papal shrine, but since this approval the Arent Van Curler Journal has come to light with much data that might change this determination. At Auriesville the Mohawks had their castle from 1635 thro 1666, at the close of the latter year being driven out by the French and settling across the

* since proven to be the diary

river at Caughnawaga where they remained until 1693, when the French again drove them away, the tribe going to the west side of the mouth of the Schoharie creek.

The Reformed Protestant Dutch church of Auriesville was organized March 19, 1839, under the title of "The Second Reformed Protestant Dutch Church in the town of Glen, Montgomery County." The trustees elected on March 19 were John C. Servoss, Henry C. Cady, David Wood, Erastus Holmes, and Abraham V. Putman. Henry C. Cady gave the land for the church, adjoining the old cemetery and the edifice was built by Peter Wiles. The Dutch church of Albany gave a $100 toward this. The first consistory was John C. Servoss and Erastus Holmes, elders, ordained by Rev. Jukes in November, 1839. The first pastor of the church was Rev. Chas. Jukes who was born in England in 1788 and came to this country in 1830. His first charges were in the Presbyterian churches of Edinburgh and the Fish House, and, later, he was pastor for five years of the Presbyterian church at Amsterdam. His first work in the Reformed church was at Glen to which he came in 1839, the year of the organization. He preached here for nearly five years, going in the latter part of 1844 to the collegiate pastorate of Ephratah and Stone Arabia, where he remained until 1850, in which year he entered the work of the Rotterdam church near Pattersonville, where he died in 1862. It was during Jukes pastorate that the church was built which was burned in 1876. Some of the descendants of Rev. Jukes are living in Fulton county. From July, 1845, to October, 1846, the pulpit was supplied by Rev. Douw Van Olinda, pastor at Fonda (cf).

The second pastor at Auriesville was Rev. Garret L. Roof, who followed Jukes after an interim of a couple of years and was ordained and installed over the church December 1, 1846. Leaving Auriesville in 1850 he became the first pastor of the newly organized church at Port Jackson, now the First Reformed church of Amsterdam. On the occasion of the fifty-sixth anniversary of the Battle of Stone Arabia (October 19, 1780), and the erection of a monument to the memory of Col. John Brown, who lost his life in that battle, Mr. Roof made a brilliant oration. This was on October 19, 1836. His pastorate at Amsterdam ended in April, 1855, and his next church was at West Troy (Watervliet) where he remained from 1855 thro 1864, when he accepted a call to the Lowville Presbyterian church which he served for ten years. He now retired from the active ministry, residing at Troy, where he died in 1891. The records speak of a Rev. I. P. Burnham being called September 30, 1851. When called to the ministry Mr. Roof had already been practicing law at Canajoharie for a decade or more. Nothing further is known of him except that he came to the church in some capacity. During his supply the church voted to quit the denomination and join the "Old School Presbyterian Church of Albany," but a later consistory repudiated this action. From 1854 thro 1855 Rev. Adam H. Van Vranken of Glen supplied the pulpit, and from 1858 thro 1860 the Rev. Ransford Wells of Fultonville did the same.

The next minister was Rev. John Nott, son of Rev. Dr. Nott (President of Union College for sixty-three years). Mr. Nott taught at Union for nearly a quarter of a century, and then, for more than ten years served the 2d Rotterdam ("Cobblestone") church, after

which he spent some years in the south. Returning in 1861 he took up his residence at Fonda and began a supply work at Auriesville which lasted for upwards of seventeen years, or until 1878, the year of his death. In 1875 Hon. John H. Starin of Fultonville gave the church organ, and in 1876, when the church burned, he gave $500 toward rebuilding. The new church cost $3,180, and was dedicated December 6, 1876. Rev. Joseph P. Dysart of the Glen church (cf) began to supply the pulpit in September, 1878, continuing for three months.

Rev. Francis M. Kip was the next supply (cf Fultonville), coming in 1879 and remaining thro a part of 1883, serving for a while after he had resigned his charge in Fultonville. His next and last field of work was Harlingen, N. J., where he spent twenty years in the active ministry. He died in 1911. Rev. John C. Boyd of the Fonda church (cf) was the next supply. He began in 1884 and continued until 1899. He died October 12, 1901. Mr. J. Abrew Smith, formerly at Fort Herkimer (cf) supplied the church in 1900, and Rev. J. H. Enders (cf Chittenango) in 1901, and Rev. John P. Faber, who had been a pastor at Stuyvesant Falls (1899-1901), and was pursuing a course of medicine at Albany, supplied the pulpit in 1902, while living at Auriesville. He is now a resident physician at Schenectady. Rev. Peter A. Wessels began a supply in 1903 which continued till 1909 when Rev. E. J. Meeker of the Glen church began to fill the pulpit and remained until November, 1914, when he accepted a call to the Lodi church. Mr. Wessels' first work was in the western missionary fields, followed by a two year pastorate at Columbia (cf). Next he went to South Glens Falls and in 1903 took up the work at Auriesville. W. H. Kroeger, a layman, now supplies.

CANAJOHARIE REFORMED CHURCH



The name of the town, often found spelled "Canajohie," is Indian, and is said to mean "whirling stone" or "stone in the pot." A writer of more than a half century ago speaks of seeing deep bowls at the foot of a cascade half a mile from the village where large stones were whirled around at a rapid rate. Other Indian names as Cayuga and Niagara are smoother of pronunciation but even Canajoharie is preferable to Cato or Homer or Manlius or Pompey. The Dutch who clung to the Indian outwitted the Yankee who copied the Roman and Greek. The Indians called the hill on which the Canajoharie castle was built, "Taragh-jo-res" ("hill of health"). The village was incorporated in 1829 and was locally known as "Roof's Village." At this time, and for

many years, Judge Alfred Conkling (father of Senator Roscoe Conkling) was the leading legal light of the community. He was a Representative in the XVII Congress (1821-1823). While Canajoharie is not identical in any way with the old and former "Sand Hill" church (1750-1838) still it may be rightfully regarded as a successor to it. In the call to Rev. John Wack, the last of the "Sand Hill" ministers that church is called "The Canajoharie Church." But Canajoharie must share any such honor with Fort Plain, if, indeed, we must not put the latter first in the line of direct descent, even tho this church was organized a few years previously. The "Sand Hill" church is treated of under the "extinct" churches of the Classis. The first permanent religious work in this village was that of the Dutch church. Rev. John J. Wack of the "Sand Hill" organization raised funds with which to build what he called a "Union Church," but it was expressly stipulated that while all denominations might use this building for worship the Methodists and Universalists were forever debarred. Wack probably had some personal grudge against these two non-union denominations. The church was built on what is now the tow-path of the Erie Canal in the year 1808. Canajoharie at the time was a community of half a hundred houses. A Rev. George B. Miller, a school teacher in the village (afterwards a Hartwick Seminary professor) used to preach in this Union church. This was during his residence here, from 1818 to 1827, tho Dominy Wack of the Dutch church at "Sand Hill" and others also held forth for years before this.

When the Reformed church was organized in 1827 they began to use this building. Items of cost of repairs to the same appear in the records. The organization was effected at the house of Gerrit A. Lansing who with Silas Stillwell, Henry Loucks, and John Cornue were made the first consistory. Others present at the meeting were Jacob Hees, John Cooper, John W. Wemple, and Jacob Gray. Mr. Cornue, soon after this left the village and Simeon H. Calhoun, who later became a missionary at Mt. Lebanon, Syria, was elected in his place. After using this "Union Church" for ten years, while likely other denominations also used it, the Lutherans came into real possession of it, and the Reformed church found itself compelled to build, as did likewise the Methodist church, both of whom built in 1841. The church built by the Methodists, near the modern Beechnut plant, was destroyed by fire January 2, 1915, and rebuilt the same year. The Reformed church was dedicated on March 10, 1842, Rev. Dr. Wyckoff of the Second Albany church preaching the sermon. The Sunday school work was begun with the organization of the church. Later there was a union Sunday school work carried on by the Dutch church and that of the Methodists who, until 1841 were on the south side of the river at Palatine Bridge.

The next record of incorporation is dated October 7, 1841, and herein are the names of John Frey, John A. Ehle, and Elisha W. Bigelow. John Frey was the grandson of Hendrick Frey, the first settler on the north side of the Mohawk in Montgomery county and who built a log house at Palatine Bridge in 1700. John A. Ehle was a decendant of Rev. Ehle (Oel) the missionary to the Mohawks who lived in what is now called Fort Ehle (near Fort Plain). The incorporation record states that "the church was organized, established and in continuous operation since 1827."

It is interesting to note the apparent religious awakening (not to say sectarian) about Canajoharie at this time, as evidenced in church organizations. The county clerk's records show the following incorporations,—"Second Methodist" (1838), "Methodist" (1840), "Dutch Reformed' and "English Lutheran" (1841), "German Lutheran" (1844), and the "St. Polycarp P. E." (1852), later changed to the "Good Shepherd." This was just prior to the erection of the stone edifice (1841) while the church was pastorless. John Frey (father of S. L. Frey) gave the land for the church. A third incorporation is found, recorded September 24, 1867, this patterned after that of the Second Dutch church of Albany, which a number of the churches in the valley in those days followed. After the building of the parsonage by Rev. George Davis in 1912, a fourth incorporation was effected. In other places of this record mention is made not only of the old original Canajoharie church at "Sand Hill," but as well to the Canajoharie Seceding church (1822-1842), and the Canajoharie Independent church of 1816, which was finally merged into the "Wyckofite" church, and also to the "Wyckofite" or "True Reformed" church which was incorporated May 26, 1825, and of the "Reformed Calvinistic" church which was incorporated May 8, 1806.

The present Canajoharie church was organized in 1827 when the town embraced a large area on the south side of the river. The church was gathered together by Rev. Douw Van Olinda (later pastor at Caughnawaga) who was also preaching at the same time at Mapletown and the original Sprakers church. He supplied Canajoharie for four years. Van Olinda was born near by, in the town of Charleston (1800), and spent nearly his whole ministry in the Montgomery Classis. After leaving Canajoharie he served New Paltz for a decade or more, then returning to Caughnawaga (1844-1858) where he died while pastor. In 1830 the Rev. Ransford Wells became the first pastor at Canajoharie. In the first year sixty members were received. Wells was called to the Nassau church in August, 1832, but declined, tho a year later, in October, 1833, he left the field for Newark, N. J. After an absence of a quarter of a century he returned to the Montgomery Classis for a ten year ministry at Fultonville (cf). He died March 4, 1889, at the age of eighty-four. Dr. Wells' son, Theodore W. Welles has been in the Reformed ministry for half a century, and is now living at Paterson, N. J. He was licensed by this Classis.

The second pastor was Rev. Richard D. Van Kleek (1834-1836) who had been a teacher for a few years, and after leaving this field returned to this work for the rest of his life. He died in 1870 in Jersey City, N. J. Rev. Samuel Robertson was his successor (1836-1839) who went next to Schoharie and spent the last twenty years of his ministry in missionary work in the west. He died in 1869. At this time the village came into possible prominence thro the Catskill and Canajoharie Railroad incorporated in 1830 and built as far as Cooksburg at a cost of $400,000. But in 1842 it was abandoned and the track taken up.

Rev. Edward Osborne Dunning came from the Rome Congregational church in 1842 and remained thro most of 1845. This with Rome (1840-1841) were his only charges. Leaving this field he began a work of many years with the American Bible Society in the Southern states. During the Civil War he was a chaplain stationed at Cumberland, Md. During the last few years of his life he was

interested in the exploration of ancient mounds in various parts of the south. Since leaving Canajoharie he had always made New Haven, Ct. (his birthplace), his residence. Here he died March 23, 1874. Rev. Jas. McFarlane of Rosendale was the next pastor (1845-1848). After two other pastorates in the Reformed church he entered the Presbyterian ministry. He died in 1871. The bell was bought in 1846 but cracked with use, and in having it re-cast by the Meneeleys they were directed to change its tone so it could be distinguished from the Lutheran or Methodist bell. Rev. John DeWitt was next installed as pastor in 1848 and remained thro the following year. On leaving here he went to Millstone, N. J., from which church he was called to a professoriate at New Brunswick Seminary which he held for thirty years. He was a member of the Old Testament Revision Committee.

Rev. Nathan F. Chapman came next (1850-1854), his first charge, and went from this field to Plattekill. He died in 1893 at Saugerties. He was followed in the pastorate by Rev. Eben S. Hammond who served the church as stated supply during 1854 thro 1856 in which latter year he went to the Columbia church for a few years (cf). He died in 1873, May 24. In 1856 a U. S. dime was officially declared the seal of the church. Rev. Alonzo Welton supplied the pulpit from October, 1856, to February, 1857, and then was called, but declined. Rev. Benj. F. Romaine who had been editor of the "American Spectator" (Albany) for fifteen years began a supply of the pulpit in 1857 and after a year or more accepted a call, was installed, and continued with the church until October, 1862. His last work was as secretary of the Colonization Society of Ohio. He died in 1874. During Romaine's pastorate (1858) the church was renovated throughout, the galleries removed, the pulpit changed from the south end to the north and the seats reversed. The cloth covering the pulpit, the gift of the North Dutch church of Albany (recently repaired) was originally given to the latter church by the family of Patroon Van Rensselaer. Venerable mantle! what theology, what sympathy, what Gospel, it must have supported thro a century or more of use. Following this pastorate of Romaine came Rev. Benjamin Van Zandt who had served Presbyterian churches for a few years. His mind seemed particularly attuned to the letter of the constitution, and Canajoharie was truly "disciplined" while he was pastor (1862-1869). His next church was at Leeds, and the last seventeen years of his life he spent at Catskill. He died in 1895 at the age of 86.

Rev. Richard R. Williams was the next pastor (1870-1883), one of the few longest of the pastorates and one of the most successful. He came from Union Seminary and was ordained by the Classis and installed over the church in 1870. He was forty-five years a member of this Classis. Leaving the field he took up literary work, becoming editor, as he was owner of Iron Age until his death in 1915. Rev. Dr. Pearse united in 1873, making these men long termers in Montgomery. Rev. John A. Lansing supplied the pulpit after Williams' leaving and until his death in July, 1884. Rev. Francis S. Haines, another Union Seminary man, was ordained by Montgomery Classis in 1884 and served the church for eight years. During his ministry two hundred and sixty-one members were received. Later Mr. Haines reentered the Presbyterian ministry. On leaving Canajoharie he became pastor at Easton, Pa., and in 1903 began work at Goshen, N. Y.

Rev. Mark A. Denman came to Canajoharie in 1891 from the Ganesvoort church and remained thro a part of 1896. For some years Mr. Denman has been engaged in business at Springfield, Mass. On leaving Canajoharie he became pastor of the Chatham church, then went to a Brooklyn pastorate, and next to the Springfield Memorial church. He has written an informing "History of the Republic of Honduras." Rev. Joseph D. Peters was called in October, 1897, and served the church for twelve years. Since leaving the field he has done fine work in the First Hoboken church (N. J.). Rev. George Davis came in 1911 and died while pastor, in March, 1914. Mr. Davis is remembered as a faithful pastor and a prodigous student. Following Mr. Davis, Rev. Victor J. Blekkink of Long Branch, N. J., came to the church in October, 1914. Mr. Blekkink is the son of the Rev. Dr. Blekkink, Professor of Theology in the Western Theological Seminary (Holland, Mich.), a former pastor at Trinity of Amsterdam.

CICERO REFORMED CHURCH



The town of Cicero, which is in Onondaga County, ten miles from Syracuse, near South Bay, was formed in 1807. A Presbyterian church was organized here (1819) of which Rev. Jas. Shepard was the pastor and from which at the inception of the Reformed Dutch church work, members were received by letter. The first religious work done in the community was probably by the Dutch church, since Rev. Jacob Sickles while the pastor of the Kinderhook church (1801-1835) was sent by the Domestic Board to this community to arrange for gospel work. This was in September, 1803, and Sickles' destination was Fort Brewerton, four miles to the north of Cicero (then called "Cody's Corners"). But on the way he stopped at Trask's Tavern and services were held in Aaron Bellows' cooper shop. This place was about three miles south of Cicero. Services which resulted in the formation of the Dutch church had been held for some time in the village, the preaching being done by men of the Cayuga Classis as Yates of Chittenango, and Evans of Owasco, and Abeel of Geneva. Acting on the authority of Classis (Cayuga) the three mentioned met on November 12, 1835 and organized the Reformed Protestant Dutch Church of Cicero. There were thirty-one charter members, and these chose for the first consistory, Lot Hamilton, Peter Colyer, Henry Nobles, Elders, and Isaac Cody, Daniel Van Hoesen, Peter Dominic, Asher Smith, deacons.

At the organization a church was already in process of construction for conveyance was given March 5, 1836. For sometime Rev.

William Evans supplied the pulpit, for which he was paid $35 monthly. His service was continued thro 1838. During 1839 a Rev. Oren Hyde supplied the pulpit. He lived at Fayetteville for thirty years. On November 29, 1840, Rev. Amos W. Seely, who later supplied Frankfort, came from the Hillsdale, N. Y. Presbyterian church to begin his pastorate, tho he was not installed until September 21, 1841. Mr. Seely did splendid work, his records being remarkable for their neatness and care. He remained five years. He died September 12, 1865, at Brooklyn, N. Y., after a retirement of ten years. Rev. William E. Turner, the pastor at Arcadia, supplied the pulpit and looked after the church during most of 1845. During 1846 and 1847, Rev. Truman Baldwin was the supply. At this time, tho the Board of Domestic Missions had aided the church, there was a movement to join the Onondaga Presbytery with the thot that a closer touch with a denomination that was strong in the vicinity, might relieve it of the financial distress. On the first Sunday of August, 1848, the Rev. John Liddell, who had just finished a decade of work in the Lodi church (cf), began to supply the pulpit and continued thro 1849. He died is 1850.

In November, 1849, the Rev. N. DuBois Williamson came to the church, remaining thro May, 1850. After a number of other brief pastorates he became the pastor of the South Bend, Ind. church where he remained for a quarter-century. It was the home church of Vice-President Colfax. Mr. Willaimson died September 12, 1896. Following him at Cicero was Rev. John DuBois (1850-1854) who came in July. A house belonging to Dr. Van Dyke was bought for a parsonage in 1851. Mr. DuBois died in 1884 while supplying Mamakating, N. Y. (cf Manheim). Rev. S. N. Robinson supplied the pulpit for the last four months of 1854, declining a call to the church. The pulpit was supplied thro 1856 by Mr. Robinson.

Rev. John Gray of Ghent was next called. He was a Scotchman, but his ministry was mostly in America (Cohoes, Schodack). He came to the church in the early part of 1856 and resigned after a year. He died in August, 1865. His first wife was a sister of Robert Morrison. Mr. and Mrs. Gray spent seven years in missionary work in Tartary. Later he was associated for some years with Czar Nicholas in educational work at St. Petersburg. On July 5, 1857, the Rev. F. Hebard began a year's supply of the pulpit. During the war there seems to have been no stated supply until Rev. G. W. Humpersly came in April, 1863, and remained two years. After his going another year of occasional supply ensues, when Rev. Levi Schell began to preach at Cicero, also serving Clay (Lutheran) nearby. The consistory seems to have held meetings about this time biennially. Rev. D. W. Lawrence supplied the pulpit for two years from April, 1874. No mention is made of the preacher after April, 1876, until 1879, when Rev. Jas. Edmondson (cf Mohawk) came and remained thro 1881. During 1881 and 1882, Rev. Maltbie D. Babcock, a member of the Syracuse Reformed church, who was pursuing his studies at Auburn Seminary, supplied the pulpit.

Rev. H. A. Strail supplied the pulpit during 1883 and 1884, while attending Auburn, and for several years Auburn students continued to do the work at Cicero. He proved himself to be the right man in this critical history of the church, and was of inestimable help to the people. On October 5, 1882, the church was destroyed by fire. Rev.

Evert Van Slyke, pastor of the Syracuse church, led in a movement to help the people rebuild. In a week $1,500 had been raised, and the church decided to build a $3,000 edifice. The Utica church gave $100. The church Building Fund gave $1,000. Rev. Babcock gave $20. The Building Fund also gave $300 toward the parsonage. In 1888 Rev. B. E. Fake (Lutheran) supplied.

Rev. J. H. Enders, Synodical Missionary, began to look after the enterprise. Rev. Elmer E. Smith (Butte, Mont.) a student, supplied the church during 1890. During 1891 the church continued to be supplied by students and by Mr. Enders. Rev. Frederick W. Ruhl came to Cicero from Prattsville, N. Y. in 1891, toward the close of the year, and resigned to go to Manheim (cf) in May, 1892. Rev. A. J. Wilcox began now to supply the pulpit, and a Mr. Mason, after him (students), to be followed by Rev. Dr. Emmons in June, 1897, who remained until April, 1898. Rev. G. E. Harsh began a supply in the Fall of 1899 and continued thro the Spring of 1900. He is now a Lutheran pastor in Ohio.

Rev. Henry Smith was called in the Summer of 1901, and remained until May 11, 1902. Rev. John Erler of Highlands, N. J. was called in August, 1903, and served the church until the Fall of 1904. He is now in the Lutheran church at Rockwood, Pa. From this time on until the summer preaching of Mr. De Hollander in 1907, there was occasional preaching. Richard V. Curnow (Meshoppen, Pa.) of Auburn Seminary was asked to supply for a year, and was followed by Mr. Rippey, another Auburn student, for a second year. Mr. Spencer supplied during 1911. In the Fall of 1911, Rev. W. N. P. Dailey, having been appointed Classical Missionary, went to the field, supplied the pulpit for a while, and later the church called Rev. John A. De Hollander of Annville, Ky., who came on the field in June, 1912. Mr. De Hollander resigned April 1, 1915, and is in business at Irondequoit. Garrett DeMotts (N. B. '16) supplied the pulpit during the summer of 1915. Jos. M. Spalt, a lay evangelist began work on the field November 1, 1915. Not far from Cicero is a settlement called "Stone Arabia," the original settlers coming from Montgomery County. An Onondaga county History refers to the "Stone Arabia Reformed Dutch Church" in the town of Cicero.

COLUMBIA REFORMED CHURCH



The beginning of the Columbia church takes us back to July 8, 1798 when Rev. Dedrick Christian Andreas Pick, V. D. M. (as he always signed his name), who at the time was pastor of the large German Flatts congregation, ordained the first Columbia church consistory. A year later the church was incorporated. For several years the congregation used the barn of Coonrod Oren-

dorf (still standing) for a place of worship. In 1803 plans were laid for a church building, which was completed, at least sufficiently for worship, in the year 1806, tho it was not wholly finished until New Years of 1810. It cost $4,000. On November 1, 1806, the first members were received, fifty-five in number, the Rev. John J. Wack, at the time the pastor of the old "Sand Hill" church (cf), conducting the service. Rev. John P. Spinner, for nearly half a century pastor at German Flatts, frequently preached at Columbia in its earliest days. The settlement of the first pastor, Rev. John Bartlett occurred in 1811, who remained three years. Rev. David De Voe began a four years' supply in 1816 while pastor at St. Johnsville. Mr. De Voe was an active pioneer in central New York, and organized several Reformed churches. After leaving Columbia he remained fifteen years longer at St. Johnsville, and later returned to supply Columbia during the years 1836-1839. He died in 1843. Rev. John Rawls was called in 1819, and came to the church from New Brunswick Seminary, where he had just graduated. He was ordained, and installed over the church by the Classis of Montgomery, and remained two years. Columbia seems to have been his only charge. Rev. Isaac S. Ketchum (cf Stone Arabia) occasionally supplied the Columbia pulpit between the pastorate of Rawls and that of Hangen, which began in 1826. Rev. John Rawls was called in 1819, and came to the church from New Brunswick Seminary where he had just graduated. He was ordained, and installed over the church by the Classis of Montgomery, and remained two years. Columbia seems to have been his only charge. Rev. Isaac S. Ketchum (cf Stone Arabia) occasionally supplied the Columbia pulpit between the pastorate of Rawls and that of Hangen which began in 1826.

Rev. Jacob W. Hangen came from the German Reformed church to Columbia at the age of twenty-three and served the church for six years, going to Mapletown and Currytown where he supplied for five years (1832-1836). After several other pastorates, the last in Trappe, Pa., Mr. Hangen died February 23, 1843, at the age of thirty-eight. During Hangen's pastorate at Columbia a great revival took place resulting in large accessions to the church. At this time a colony from Columbia, nearly all of whom were Mr. Hangen's members, under the leadership of Rev. George W. Gale (Union '14, Auburn '17), Principal at the time of Oneida Institute, settled at Galesburg, Illinois and founded Knox College. There were one hundred and seventy members of the church at this time. During 1834 the Rev. David De Voe supplied both Columbia and the church at Warren. In 1836 David De Voe returned to Columbia for three ~~or four~~ years supply. Following De Voe was the Rev. George W. Lewis a Lutheran minister who supplied the church one year. Rev. John H. Ackerson on his graduation from New Brunswick was called to Columbia, and ordained by the Classis of Montgomery and installed over the church in December, 1839, remaining pastor until 1841. For the three years following he was pastor of the Schaghticoke church, but in 1843 he was deposed from the ministry for unbecoming conduct. He died in 1849. While Ackerson was pastor (1840) the church was all but destroyed by a fierce wind storm, which occurred during a service. The structure was taken down and at once rebuilt. Deacon John Edick was killed in the reconstruction of the church. After Ackerson the church was supplied for a while by Rev. Jedediah L.

Stark (1843—cf Mohawk), Rev. D. B. Hall (1844) and Rev. W. L. James (1852-1855).

Rev. Jedediah Lathrop Stark spent twenty years in Montgomery Classis supplying and preaching at Columbia, Mohawk, German Flatts, Frankfort, and Buel. His last service was at German Flatts. He died in 1862 at Mohawk. David B. Hall came from the Congregational church to Columbia. He was a Princeton ('42) man, and was supplying Columbia a couple of years when ordained an evangelist by the Pawlet Cong. Asso. in 1846. ~~The only pastorate he ever had was at Cleveland (cf)~~. He died May 1, 1898 at Duanesburgh. He was a virile preacher, evangelistic and optimistic (despite a domestic affliction), and served the church over half a century.

Rev. Mr. James died at Kingston, October 20, 1887, aged seventy-six. The Particular Synod of Albany Minutes gives the name of Rev. Jas. Murphy as the supply of Columbia during the years 1851 thro 1853, and the name of (Woodbridge) L. James as supply for 1855. Rev. Dr. Murphy preached for the church in 1857, but in this year the church became the owner of a large parsonage and Rev. Eben S. Hammond who came to Columbia in 1857, was the first pastor to occupy this manse at Columbia Centre. In the Synod minutes of 1858 the church is credited with fifty families and seventy-five members. The next pastor of the church was the Rev. Henry Aurand who came from the German Reformed church, and began his work in 1860, remaining thro 1863. He died in 1876. In order to meet the salary of Mr. Aurand the parsonage was mortgaged, to be later foreclosed, thus losing it to the church.

Rev. Andrew Parsons of the Richfield Springs Presbyterian church supplied the pulpit during 1864. Rev. Matthew Bronson occupied the pulpit during the years 1865 thro 1867 (an Asahel Bronson is on Record of Classis) and lived in the house next east to the church. Columbia is reported "vacant" to Classis from 1864 to 1871. In 1871 Rev. James M. Compton began a five years pastorate, during which the church was extensively repaired. After preaching at Sprakers and Mapletown, Mr. Compton returned to Columbia in 1888 and passed the rest of his days there. He died December 12, 1891, and is buried with his wife in the church cemetery.

Rev. John W. Hammond supplied the pulpit during the winter of 1875-1876, during which time a great revival took place and twenty-seven united with the church. It was Mr. Hammond's last service since he died, November 23, 1876. In July, 1876, Rev. Rufus M. Stanbrough came to the field and remained thro 1881. The present parsonage was secured in Mr. Stanbrough's pastorate, the church and Sunday school showing decided gains. He had two other charges after leaving Columbia and died at Newburgh in 1905.

In 1883 and 1884, Rev. Peter A. Wessels was the pastor, during whose time the church sheds were built, the present parsonage and barn erected, and the church re-incorporated. Mr. Wessels supplied for a time at Auriesville but has lived at Amsterdam now for a number of years without any charge. After a lapse of a year Theodore A Beekman became pastor in November, 1885, and remained two years. He came from the seminary to the church and was ordained and installed by Montgomery Classis. Mr. Beekman is at present in the Rosendale, N. Y. church. In 1888 Mr. Compton began his second pastorate. During the summers of 1892 and 1893 the pulpit was supplied

by seminary students, Clinton W. Clowe, who is now pastor at Schoharie and S. G. Parent who is pastor of the Presbyterian church at Mariaville. Rev. William H. Shelland was called to the pastorate in 1894 and remained thro 1896. Nothing further is known of him. During the Summer and Fall of 1897 the Rev. George Reynold, pastor of the Richfield Springs Presbyterian church supplied the pulpit. The last settled pastor was Rev. Fletcher V. W. Lehman who supplied the summer of 1898 and who was ordained by the Classis of Montgomery and installed over the church in 1899, on his graduation from New Brunswick.

Since the year 1902 the church has had no regular services save during the summer time when the pulpit has been supplied by students from the seminary. The only other supplies have been the Synodical Missionary and later, occasionally, the Classical Missionary. The students who have supplied, and their present work, as far as we have been able to obtain the information, are as follows: 1902—Henry Van Woert, New Brunswick '04, now at Selkirk N. Y. 1903—Frderick E. Foerner, New Brunswick '05, now at Pompton, N. J. 1904-1905—Henry K. Post, New Brunswick '06, now at Freehold, N. J. 1906—John A. De Hollander, New Brunswick '08, now at Irondequoit, N. Y. 1907—William A. Worthington, New Brunswick '09, now at Annville, Ky. 1908—E. M. Gehr, a Union Seminary student Presbyterian) now at New Hampton, N. Y. 1909—Andrew Hansen, New Brunswick '13, now at Millstone, N. J. 1910-1911—Allen F. Markley, Western Theo. Sem. '14, now at Cleveland, Ohio. 1912—Stephen W. Ryder, New Brunswick '13, now at Aomori, Japan. 1913—Frank Blanchard, New Brunswick '16. 1914-15—Rev. F. V. W. Lehman.

Originally the church owned two and a half acres of land, but an acre or more was given to the cemetery, one of the best kept in all the country-side. There is an endownment of $1,200 created by the gift of Moses Isaman of $1,000 and the Myers-Oxner fund of $200 (originally $400). In the County Clerk's office at Herkimer is a record of Incorporation filed May 23, 1877, and an election of trustees recorded, June 27, 1877. Since its organization it is estimated that some thirty other church societies have gone out of this one church. The cemetery attached to the church contains the graves of a great many revolutionary soldiers.

CORTLAND REFORMED CHURCH



The Reformed church of Cortland grew out of a work in 1906 on the East Side which was originally begun by the Congregational church. There came a time in this work when the Mission felt that it could support itself, but the home church insisted on managing the work, which led most of the workers to withdraw and form an independent church. A chapel was secured and Charles W. Roeder, a Christian layman, now pastor of

the Flatlands church of Brooklyn, who had at first been in the employ of the Congregational Mission Board, assumed the leadership of the new congregation. This movement was stoutly resisted by the Congregationalists who claimed the whole East Side of Cortland was their ecclesiastical field. After a most successful work for a year, under Mr. Roeder's leadership, the church applied for membership in the Montgomery Classis, being led to this move thro Rev. Harvey Clements, then pastor of the Presbyterian church of Cortland. After many months of discussion, classical visitation of the field, and hearing, also, much from the Congregational side, the Classis received the church which had been in existence for more than a year, thus disproving any infraction of church comity.

The church was organized March 18, 1908, and the following consistory duly installed, Robert C. Colver, W. T. Linderman, M. G. Spaulding, and M. J. Haynes, elders, and deacons Harry D. Cole, Herman Baldwin, Harry E. Todd, and John W. Lee. The church came into the Classis without asking any aid from the Board of Domestic Missions and with a well-equipped chapel already for holding services, and lot on which to build the future church. However, such were the conditions—local opposition on the part of the other churches, and an evident lack of unity with the denomination to which they had become attached (owing to continued agitation on the part of a few men) that the work lacked a leader upwards of a year, tho the people were enthusiastic, the audiences overflowed the chapel, a large Sunday school gathered every Sunday and the usual organizations of men and women, germane to the Reformed church, were found doing splendid work.

Rev. Garrett D. L. DeGraff, who had been at Blue Mountain, N. Y. ever since his graduation at New Brunswick in 1901, assumed the pastorate on December 20, 1908. For a little while the work went forward in bounds, but Mr. DeGraff's health, very poor for several years, soon gave out and he died, after a few months illness, on November 23, 1910. Again the church was left to struggle on alone for another year, or until November, 1911, when Rev. John E. Winne began a year's supply. He was a member of the Schenectady Classis.



CRANESVILLE REFORMED CHURCH



The Indian name of the places was "Adriucha" ("Valiant"). It was also called "Willigas" and Claas Gravens. The name of Cranes Village comes from Daniel Crane who settled here in 1804. The first settlement in the town of Amsterdam was made in 1804. The first to settle at Cranesville was the widow and four sons (Simon, Jacob, Philip, Lewis) of Philip Groot, the latter having been drowned in the Mohawk on his way hither from Rotterdam in 1716. Philip Groot was the son of Symon Groot who came to New Amsterdam in 1640, and to Albany in 1650, then to Schenectady in 1663. In 1730 the Groot brothers built a grist mill at what is now Cranesville (ruins still extant), the first to be erected on the north side of the Mohawk, from which flour was sold to the settlers along the river. In 1755 Lewis Groot was takn captive by the Indians into Canada where he remained four years. John L. Groot, a son by Philip Groot's second marriage, died in 1845, aged ninety. Philip Groot's son, Peter, was in the Battle of Oriskany, and supposed to have been killed, but thirty years later (1807) he suddenly reappeared after his long Canadian captivity. Claas Gravens Hoek was the first land settled upon west of Scotia, and by Claas Andriese DeGraff, who died before 1697. He also probably bought Adriucha of the Indians before transferring it to Hendrick Kyler who sold it to Carel Hansen Toll in 1699, for £180. It was on this land, eighty acres, that Philip Groot's family settled, his son Lewis succeeding him on his death in 1716, part of the place still being in possession of descendants of the Groot family. Under Amsterdam (extinct) we see how an early attempt was made to organize a Reformed Dutch Church here. For religious service the people depended on the Reformed church at Glenville (organized in 1814), five miles over the hill, or else went to the Mannys Corners Presbyterian church, or to Amsterdam. The Cranesville Reformed church was organized June 25, 1871, the edifice being already built. The charter members of the church were H. V. V. Clute, Henry J. Swart, Elizabeth Swart, Mary Ann Coombs, George and Mrs. Lydia Brewster, George Coombs, Mrs. Maria Clute, Mrs. Charles Fancher, G. W. and Mrs. Watkins. H. V. V. Clute and H. J. Swart, elders, and George Brewster and George Coombs, deacons formed the first

consistory. At first the church was in the Classis of Schenectady but dismissed to Montgomery in the Fall of 1879. Among the subscribers to the building of the church were, John Blood, Stephen Sanford, Chas. Fancher, John Sanders (Scotia), Rev. W. P. Davis, Henry J. Swart, George Coombs, and H. V. V. Clute. In 1892 the church bought land adjoining on which they built the present Hall. In 1884 Eleanor Veeder of Schenectady, gave the church $100 and later Mrs. Magdalena DeGraff willed the church $300. Ida Robb in 1915 gave $200. John G. and Mrs. DeGraff gave the church bell. Cranesville has never had an installed pastor. The pulpit has usually been supplied by near-by pastors, among whom were Revs. Kyle, Minor, Blekkink, Rogers, Dailey, Weidner, Wurts, Nickerson, Wilson (P. Q.) and Conant of the Reformed church. Others have been Rev. T. C. Harwood, C. B. Perkins, W. H. Groat, Mr. Blaine, Mr. Pershing, and Mr. Bell. Since 1913 Rev. Enoch Powell of Scotia has supplied the pulpit. In recent years great improvements have been made to the property, a Board of Trustees has administered most successfully the temporalities of the church. Rev. Mr. Dailey, Classical Missionary, has given considerable attention to the field since 1911. John G. DeGraff has been an officer of the church for forty years. The others of the consistory are, George S. Truax, Francis Robb, and George W. Phillips.

CURRYTOWN REFORMED CHURCH

In November, 1737, the Crown granted a Patent of twenty-five thousand acres of land to Wm. Corry, George Clark and others. This land was in the present towns of Glen, Charleston, and Root(some in Schoharie County). Corry sold his share which was later confiscated by the State because the owners were Tories. The earliest known settlers were Jacob Dievendorf, Sr., Rudolph Keller, David and Fred Lewis, Jacob Tanner, John Lipe, and the Bellinger, Mowers and Myers families.



As early as 1796 a church was built at Westerlo, as Sprakers or Spraker's Basin was at first called. This was not agreeable to the folks at Currytown (called after William Corry a patentee) who wanted the church built nearer their hamlet. When this was not done the Currytown people continued to worship as they had been doing for some time, in the barn owned by Jacob Devendorf. Once a month they were served by the ministers at "Sand Hill," or Caughnawaga, or Stone Arabia, domines Wack, and Van Horne, and Pick.

The Curry's Bush church organized in 1790, was given an acre of land October 25, 1792,

Presby. L. Princetown –

which deed is recorded at Fonda under date of June 5, 1794. Under date of January 31, 1794, trustees were elected for the "Associate Congregation of Currie's Bush and Remsen's Bush" (Florida or Minaville). This church belonged to the Associate Reformed Synod in which Rev. Jas. Proudfit, of Salem, Rev. John Dunlap of Cambridge (~~Saratoga Co.~~ Washington), and Rev. James Mairs of Galloway (Galway) were members. It was probably these two churches that were accustomed to be supplied by the pastors of the First Presbyterian church of Schenectady. Rev. Alexander ~~Lindley~~ Miller of Schenectady had both Currie's Bush and Remsen's Bush as his charges as early as 1770 and thro 1781.

On July 9, 1781 "Currietown" was destroyed by a band of five hundred Indians and Tories, the latter being commanded by John Dockstader. As soon as Col. Willett heard the story he set out from German Flatts in pursuit of the enemy, whom he scattered at Sharon, captured the camp duffle and recovered the spoil taken in this raid. The enemy had taken nine of the settlers prisoners,—Bellinger, Dievendorf, Keller, Moyer, Stowitts, Myers, Suits and others. When Willett's forces drew near these prisoners were tomahawked. Later they were buried but Jacob Dievendorf, tho scalped and supposedly dead had enough vitality left to work himself out of his trench grave and lived for many years. Currytown was again invaded on October 24, 1781. This force was under Ross and Butler. At Fort Hunter the British Regulars joined them, Col. Willett pursued, and at Johnstown engaged them in battle October 25, 1781 (the last battle of the Revolution). For thirty miles he pursued them as they retreated until he had driven the remnant into the wilderness.

The Currytown Reformed church was formally organized in 1790, and in 1806 three trustees were appointed a building committee who had the frame of the church up in 1808, and completed the edifice by September, 1809. The grounds for the church and parsonage were given by Jacob Devendorf, Sr., and John Mount, each contributing an acre. At one time this church marked the boundary line between the towns of Charleston and Canajoharie. Since 1823 when the town of Root (named after Erastus Root of Delaware county) was formed, the church has been called the Root church, and later the Currytown church (from the Curry patent). On September 9, 1809, the church was dedicated before an audience of a thousand, Rev. John J. Wack preaching the morning sermon in German, Rev. Peter Van Buren the afternoon sermon in English, and Rev. Abram Van Horne of Caughnawaga the evening sermon. Rev. Van Buren of Glen (cf) had conducted services for a long time before this in private houses.

In October, 1814, Rev. Jacob R. H. Hasbrough of Esopus was called to the churches of Currytown and Glen. Originally this church was in the Classis of Montgomery, but was put into the Classis of Schoharie, and in 1831 was brot back again into the Montgomery Classis. Mr. Hasbrouck finished his work here in 1829 having served Currytown, Charlestown, Mapletown (Middletown), Glen, and Canajoharie during fifteen years. He was without charge for the last twenty years of his life and died in 1854.

Early in 1830 the Rev. John Gray was installed and in a year and a half received forty-one members. Rev. Jacob W. Hangen who was the pastor at Columbia (cf) was installed March 15, 1832, and

remained until 1837. Forty-eight members were received by him. A parsonage was built in 1833 costing $700. Rev. Harrison Heermance took up the work in 1837 and preached here thro 1840. As Chaplain of the 128th Regt. N. Y. V. Mr. Heermance contracted a weakness that followed him for twenty later years. He lost a son in the war, and he died in 1883, at Rhinebeck.

Rev. Thomas Frazer was pastor for the next four years (1840-1843). He died in Montreal in 1884. Rev. Jasper Middlemas supplied the pulpit during 1844 and thro 1847. He entered the Presbyterian church, later coming into the Reformed, but returning in 1825 and for twenty-five years, or until he came to Currytown, remaining in that denomination. He resigned in 1851 after a four years pastorate. Rev. William D. Buckelew came in 1851 from New Brunswick, and was ordained by the Classis of Montgomery. His last pastorate was in the Palisades church (1889-1893) in which field he died in the later years. Including Buckelew's pastorate the Currytown church had been associated with the Mapletown church for twenty-five years.

Rev. John J. Quick succeeded Buckelew, coming to Currytown in 1855 and remaining thro a part of 1862, which was followed by a two years at Mapletown. He also supplied Fort Herkimer in 1867 and 1868, while living at Canajoharie without charge.

Rev. R. M. Whitbeck supplied thro 1863 and 1864 until Rev. J. M. Compton came the first time to preach here. Mr. Whitbeck while preaching at Currytown also supplied the Presbyterian church at Buel. After a four years pastorate in the Tyre church he entered school work at Lenox, Mass. for a few years.

Mr. Compton's first work at Currytown was from 1864 thro 1868 while he was also preaching at Mapletown. Rev. D. K. Van Doren followed in 1869 and remained five years, preaching also at Sprakers. Mr. Van Doren had a number of other pastorates in the Dutch church, besides spending a decade in the American Bible Society work. He died in 1908.

Rev. Edward G. Ackerman took up the work during the holidays of 1874, and continued until the Spring of 1879. He held several other charges in the church and died while pastor of the Clover Hill, N. J. church in 1899, December 1st. Mr. Compton again came to Currytown, spending three years this time, or until May, 1882, at the same time supplying Sprakers, and for six months in 1882 supplying Mapletown. Mr. Compton spent a number of years at Columbia (cf).

Following Compton came Rev. John Minor in November, 1882, who supplied at first Mapletown, but for the last year or more Sprakers in connection with this charge. During this pastorate the old church, which had stood for seventy-four years, was taken down and on May 1, 1884, the present edifice was dedicated free of debt. It cost $7,000. Mr. Minor resigned May 1, 1885. Garret Wyckoff, now of Red Bank, N. J., was here from February, 1886, to September, 1887. Rev. Henry Hudson Sangree began the work in February, 1888, and remained until June, 1893, also preaching at Mapletown (cf). Rev. Peter S. Beekman was installed on November 9, 1893, resigning August 25, 1901. He has now for some years been pastor at Johnstown.

Rev. Ephriam W. Florence was called and took up the work here and at Sprakers on New Years day, 1902. From here he went

to the Philmont, N. Y., Reformed church, next going into the Canadian Presbyterian church, and has now for some years been in the Episcopal church, for a while in Canada, then at Trinidad, California, and now at Sidney, Nova Scotia.

Rev. James B. Campbell was the next installed pastor, this occurring in February, 1905, in the Sprakers church. Mr. Campbell resigned in April, 1907. Mr. Campbell spent forty years in the ministry ere he died in 1911 while pastor of the 2d Port Jervis church, —a man of great power in prayer and success in winning a great multitude of souls to Christ.

From November, 1907, thro February, 1909, a Mr. E. L. Wade, son of a Gloversville Lutheran minister, conducted services in the church and at the Sprakers church. Rev. C. V. W. Bedford was the next stated supply, serving the church from June 1909 until New Years, 1912, when he took up the work of the Hagaman church. Mr. Harry A. Eliason occasionally supplied during 1912, then regularly thro 1913, and until July, 1914, when he was ordained to the ministry and installed as pastor of the church, and of that at Sprakers.

EPHRATAH REFORMED CHURCH



The town of Ephratah was formed from the town of Palatine on March 27, 1827. The first settlers of the town came in 1765. Before the Revolution among the settlers were, Fredk. Getman, Jacob Empie, Jacob Snell (all living near the village) and Nickolas Rector, Henry Herring, Wm. Smith, Philip Kreitzer, John Cassleman, Jacob Fry, William Cool, Johannes Winkle, Zachariah Tripp, Henry Hart, Peter Schutt, and Mr. Dussler. Most of these men were Germans, and some of them came from the Schoharie valley. Sir William Johnson erected the first grist mill, near where Wood's tannery was located. This was burned by the Tories during the war. William Cool was in the mill at the time and was killed and scalped. The miller was taken a prisoner and carried away captive. He had hidden his money in the walls of the mill, and on his return found it. Insert here second paragraph beyond

Johannes Winkle settled before the Revolution where James Yauney later lived, and built a grist mill where Yauney's mill now

is. When this mill was burned it was later rebuilt by Mr. Shulls (Shults). Still later Henry Yauney bot it and built a woolen mill. In 1808 Henry Yauney built a saw mill where Levi Yauney's mill now is. Henry Yauney was a captain in the 1812 war and later major of the New York militia. In 1803 he bot a 100 acres of land, embracing the village site, and laid it out. Fredk. Empie settled where John F. Empie later lived. In 1815 Peter Schram built the first inn. In 1810 Thomas Benedict kept the store in Ephratah. Richard Young and Richard Coppernoll, two soldiers of the Revolution settled down where later Hiram Lighthall lived. Aaron C. Whitlock of Ephratah was a brigader-general in the New York militia. He was also one of the three commissioners to locate the Court House and jail at Fonda.

Reverse paragraph

Nickolas Rector, a Revolutionary captain of militia, lived near where Chauncey Snell later lived. He and his family were attacked by the Indians but all escaped alive. Mrs. Rector went toward Stone Arabia. On the way she came across the body of a settler who had been killed by the Indians. She removed his boots and wore them the rest of the way. One boot it was said was almost filled with blood when she got to Stone Arabia.

The first church of which we have any record at Ephratah was a Presbyterian organization of 1823. On March 17th of that year a number of persons living in the northern part of the town of Palatine met in District No. 9 schoolhouse. William Lassels was the chairman of meeting and Christopher Getman was the clerk. They decided to call the society "The First Presbyterian Church and Society of the Town of Palatine," and selected these trustees, Peter G. Getman, Thomas Davies, Joseph Getman, Philip Kring, William Lassells, Jonathan Selter, Timothy Riggs, Chauncey Hutchinson, and Caleb Johnson. The record at Fonda is dated March 24, 1823.

Rev. Caleb Knight was the first supply of this church. It does not appear from the minutes as if he was ever installed. He began work on June 1, 1823 and continued till July 1, 1826. According to the receipts recorded the salary ranged around $275 a year. The last meeting (recorded) of this Board of Trustees was the annual meeting September 25, 1826, but no business was transacted.

The next efforts toward an established church at Ephratah is found in the county clerk's records at Fonda, where is recorded the incorporation of "The Dutch Reformed and Presbyterian Church of Ephratah." The record is dated June 1, 1829. At this time (1805-1828) the Rev. John Wack was the supply at Stone Arabia, and, without doubt, he looked after the religious work at Ephratah, when there was no pastor there. A good many of the Ephratah folks were in the habit of attending the Stone Arabia church, while a few also went occasionally to the Tillaborough church (cf). The trustees of this 1829 church at Ephratah were John Rickard, Philip Kring, Harmanus Shaver, Christopher Getman and John Y. Edwards. Notice that Christopher Getman was the clerk of the original organization in 1823, and Philip Kring (whose name appears in connection with the Tillaborough church in the Stone Arabia records) was a trustee of the original church. Between the dates of 1835 and 1851 there are no minutes recorded of any election of trustees for this church, and in 1859 it was formally disbanded. No name of any

minister is recorded in connection with this "Dutch Reformed and Presbyterian Church."

Under date of February 10, 1831, there is a record at Fonda of the Incorporation of "The St. John's Reformed Church of Ephratah," whose trustees were, Aaron C. Whitlock, Adam Hart, John Beck, and Frederick Empie. Nothing further is known of this work. In 1832, according to the same records, a "Union Society" was formed at Pleasant Valley (Rockwood) in the town of Ephratah. Rev. William Thomson was the pastor, and the trustees elected were, Joseph Deans, Rose Simmons, Dutec Joslin, Robert Weaver, Chauncey Orton, and Azel Hough. It was at Ephratah and Oppenheim that the first settlements were made in what is now Fulton county. These were in 1724, while that of Johnstown was about 1764 when Johnson Hall was built by Sir William Johnson. It was just beyond Ephratah that the Battle of Johnstown was fought between seven hundred Tories and Indians, commanded by Ross and Butler, and the forces under Col. Marinus Willet. In this engagement Walter Butler was killed by an Oneida Indian.

At a meeting of the Montgomery Classis held on July 2, 1832, a "Reformed Protestant Dutch Church" was organized at Ephratah, which was later incorporated (April 14, 1851). At this time and thro the year 1840 the clerk of the consistory frequently refers to the "Dutch Reformed and Presbyterian Church," and calls the consistory meetings "sessions," but all this is manifestly wrong because Rev. Isaac S. Ketchum was called in 1833 and Rev. Benj. B. Westfall in 1837,—both Reformed Dutch ministers, and at the time preaching in the Dutch church at Stone Arabia.

Altho the church at Ephratah was organized in 1832 the first record of any members uniting with the church is made in November, 1841, when Ashbel Loomis was received by Rev. John Robb, the stated supply. On May 21, 1842, Josiah and Mrs. Elisabeth Williamson were received, and this is the last record until January, 1845, when twenty were received on confession. However, we find the names of fifty-two members in the register under date of 1845. In the rear of the old record book is a long list of the names of those who were pew renters or other subscribers to the church expense, but this is not a complete list. The date of this record begins in 1834 and runs thro 1837.

The first installed minister at Ephratah was Rev. Isaac Ketchum (1833-1836), who was also, pastor at Stone Arabia (cf). The second pastor was Rev. Benjamin B. Westfall (1837-1838) who was also at Stone Arabia (cf). The pulpit seems to have been supplied for several years, the Rev. John Robb's service extending from 1841 thro 1843, following which another vacancy occurs for a year, tho it is likely that the pastor at Stone Arabia looked after the field. Rev. Charles Jukes was the pastor from 1844 thro a part of 1850, for whose history see Stone Arabia, where he was a pastor at the same time. There is not much of record concerning the first pastorates of the Ephratah church, the work being tributary to the older and stronger organization at Stone Arabia, in whose records there is much recorded concerning the churches at Ephratah and Tillaborough.

Rev. John C. Van Liew began his pastoral work in 1851 and remained thro 1856 (cf Stone Arabia). He was followed by Rev.

John P. Westervelt who was a licentiate of the "Wyckofite" church, stationed thro 1845-1855 in the Independent churches of Mayfield and Johnstown at the close of which pastorate he became a Presbyterian, and for two years (1858-1859), he supplied Ephratah. Mr. Westervelt died in 1879. Westervelt not only knew Greek and Hebrew and Latin, but could speak fluently in German, French and Dutch. Rev. George Hewlings supplied the pulpit during 1861, and Rev. Miles T. Merwin, a Presbyterian minister, thro 1862. Mr. Hewlings died in 1872 and Mr. Merwin in 1865.

Rev. William H. Smith became pastor in 1866, remaining two years. He also preached at Tillaborough occasionally. Rev. Smith was a Union College '63 man, who had allied himself at first with the Methodist church. Examined at Ephratah for ordination in the Reformed church, the classis vote stood,—For: Two ministers and five elders; against: Five ministers—thus evidencing the power of the eldership. Leaving the Ephratah church in 1868 Smith entered the Presbyterian ministry. He died in ~~1880~~ 1880

Rev. James M. Compton came in 1868 and remained two years, tho he continued at Stone Arabia two years longer. He was succeeded by Rev. William B. Van Benschoten, who also preached at Stone Arabia (cf) while acting as pastor at Ephratah (1872-1878). In 1877 eighty-seven members were added at one communion. Rev. Peter Quick Wilson was the next pastor, coming from a stated supply of Blue Mountain where just prior to leaving he received seventy-five persons into the church, remaining from 1882 thro 1885. His first charge was at East Greenbush (1861-1866), while his last work was at Cranesville. A good deal of his ministry was spent in supplying Presbyterian and Reformed churches. He died at Easton, February 26, 1902. Rev. Rufus M. Stanbrough, who had been at Manheim in 1861 and at Columbia in 1876, supplied Ephratah during 1881-1884. Next came Rev. William W. Whitney, who served the Ephratah church four years (1886-1889). He also preached some at the Tillaborough church. He came into the Classis from the Methodist church. He had other pastorates after leaving Ephratah and died at Eminence, Schoharie county, in 1903. Rev. Charles L. Palmer assumed the joint congregation of Ephratah and Stone Arabia in 1896 and staid with the congregation thro 1899, going to Shokan on leaving this church, and in 1903 to Kingston. Mr. Palmer's present charge is at Marlboro, N. J.

Mr. Palmer was the last settled pastor that either Ephratah or Stone Arabia had until the coming of Rev. Royal A. Stanton to these churches in 1914. Mr. Stanton had supplied these fields during the three previous summers, when a student in the Western Theological Seminary, and came to the fields to take up the work of reviving and strengthening the work, which he has done in a most successful way. During the long interval between the pastorates of Rev. Palmer and that of Rev. Stanton the church at Ephratah was supplied for longer or shorter periods by a few men, as Charles S. Lewis who was nearly three years with the congregation. Nothing is known of his ecclesiastical connections. Rev. E. J. Meeker was here for a year's supply. Then during certain summers the students from the seminary supplied the pulpit. In 1911 the Classis having appointed a Classical Missionary, Rev. W. N. P. Dailey, the work of preparing for a new pastorate was begun. At first preach-

ing services were conducted, then the church repaired, and, finally, the way was opened for a pastorate over these two churches. The first printed report of the Ephratah church is in the Minutes of Particular Synod of Albany, 1835, which gives 225 families, 105 members, and a congregation of 1,200. Rev. Ketchum must have taken in the whole town of Ephratah and part of Palatine to get such a congregation.

The first church was built in 1833. This was extensively repaired in 1890-1891 at a cost of $1,000, which included new pews, pulpit, and carpet. In 1901 the church was moved down from the top of "Church Hill" where it had been built in 1833, to its present site in the village. In 1913 the church was again given a thorough renovation, at a cost of about $1,700, which included new ceiling, electroilers, heater, windows, pulpit rails, side walls, etc. This last work was undertaken by the Ladies' Aid Society and Young People, under the direction of the Classical Missionary, Rev. W. N. P. Dailey. The cost was almost entirely raised at the re-dedication in February, 1914. Since Mr. Stanton's coming the church dining room has been built and furnished. The present consistory is, Daniel Burdick, Daniel Duesler, Charles Gray, Elmer Lighthall and Alpha Christman, elders, and Clark Dockstader, Seymour Snell, Adam Swartz, John J. Saltsman and Frank F. Tittle, deacons. The trustees are, James H. Yauney, Norman Saltsman, and Jacob I. Christman. Levi Yauney gave to the church in 1911 thro his will, $500. Daniel Duesler has been the chorister since 1875 and Mrs. Ella Christman Lighthall the church organist since 1895.

FLORIDA REFORMED CHURCH



The Reformed Church of Florida is situated at Minaville in the town of Florida, hence its name. When Classis was formed in 1800, it

was called the "Chukonot" church, said to be a corruption for the Indian term, "Chuctanunda," and which means "stone house." However, the Indian term "Chukonot" means "place of the tamerack." Minaville in those early days was also called "Yankee Street" and not far away was "Remsen's Bush," where a Reformed church had been established before the Chukonot church was organized. In 1769 Lawrence Shuler settled about a mile east of the present site of the village. It was on a part of his farm of three hundred acres that the first church was built. The district in which the church was situated was called Caughnawaga, and was one of the eight districts of Tryon county, which in 1784 became Montgomery county. When the Montgomery Classis was formed in 1800, two churches in what is now Minaville, were included among the twenty-four organizations, namely, Chukonot and Remsen's Bush, the latter being the first congregation, whose house of worship was near the old burying ground, one of whose stones bears the burial date of 1786, and which building stood until 1840,—an unpainted, barn-like structure, with galleries, high pulpit, and sounding board.

The Remsen's Bush Reformed Protestant Dutch church, as its title reads in the incorporation, and which bears date of February 9, 1789, was very likely organized soon after the settlement by Lawrence Shuler perhaps as early as 1784, the date usually assigned to it, tho we should give it an earlier date. The records at the County Clerk's office, after the one mentioned above are as follows, November 20, 1806, the Florida Reformed Dutch church incorporated and the act was recorded January 22, 1807. The present consistory are, J. F. Ernest, John McClumpha, Charles Patterson, and William Kelly, elders, and Arthur Luke, Elbert Van Derveer, Schuyler Van Horne, and Richard De Forest, deacons.

The oldest consistorial record extant bears date of June 2, 1808, which states the action whereby the Remsen's Bush and the Florida (Chukonot) churches were united into one body. This body was incorporated, according to the county clerk's record on June 6, 1808, tho it was not put on file till January 13, 1810. The elders were, Christian Servoss, Isaac Vedder, and Jacob Sharpentine; the deacons were Ruloff Covenhoven, Jacob Staley, John Davenpack, and John Van Derveer, with Winslow Paige, V. D. M., and Jacob Sharpentine, trustees. The first church of the united congregation was erected in 1808, with the usual tall spire without and the three galleries within, square pews, high pulpit and sounding board. In course of time it was considerably changed, but lasted the congregation for seventy-two years, when, in 1880 and 1881 a new building was erected at a cost of $5,000. In 1858 a parsonage was bought and repaired at a cost of about $2,000, but this was burned in 1886 and the present house then erected at a cost of $2,500. The church has $2,300 in invested bonds. In 1882 Rev. J. H. Enders, for many years Synodical Superintendent, erected a chapel for the church in memory of his wife, which chapel, together with the church, was burned in 1912, and a fourth church building was then built in 1913. The earliest known preacher in this section was Rev. James Maier, as early as 1794, while the ministers at Schenectady and Albany, also, doubtless ministered here. The first settled pastor was Rev. Thomas Romeyn (1800-1806), who was born at Caughnawaga,

the son of Thomas Romeyn, Sr., pastor there during 1772-1794. For a score of years he was pastor at Niskayuna. Ill health compelled him to give up the ministry in 1827, tho he lived until 1857. The trustees elected were, Nathan Stanton, Ruloff Covenhoven (Conover), John DeGraff, Samuel Jackson, Isaac Vedder, John Van Derveer, John Shuler, Hendrick Van Derveer and Tunis Hubbard. Successors to Mr. Romeyn in the Florida pulpit were, Winslow Paige (1808-1820), who died in 1838; Peter P. Rouse (1822-1828), who died in 1832; James Stevenson (1829-1854), who died in 1864 and lies buried at Minaville; John Clancy (1855-1860), in whose pastorate the parsonage was built and sheds secured; on leaving Minaville he gave up the active ministry and removed to Schenectady where he spent the rest of his life; Josephus Krum (1861-1865) ordained by the Classis, who went into the Presbyterian ministry, later becoming an Episcopalian, and is now preaching at Ottawa, Kansas; Gilbert Lane (1866-1873), who had been a chaplain in the army, and who died in 1895. Rev. Richard A. Pearse came to the church in 1873 on his graduation from New Brunswick, and has already passed the forty year mark of a single pastorate. (A classmate, C. E. Lasher, has had the same experience at Guilford, N. Y.). The Rev. Sheldon Jackson, the noted Alaskan missionary, was born and spent his youth under the shadow of the old church at Minaville, and lies buried in its beautiful cemetery along with his wife, and children, and parents, and grandparents, and the parents and grandparents of his wife, his brothers and sisters,—a multitude of kindred. Col. Samuel Jackson, his grandfather, was stationed at Plattsburgh during the war of 1812. Rev. Dr. Jackson was present at the centennial of the formation of the church in 1908 and delivered an historical address.

FONDA REFORMED CHURCH



The village was named after Douw Fonda who came from Schenectady and settled here in 1751. The former name for the village of Fonda was "Caughnawaga," the meaning of which is "stone in the water" or "at the rapids." The Caughnawagas of Tribes Hill were a family of the Wolf Tribe of the Mohawks, to which tribe Brant's mother belonged. In 1669 the Jesuits built a chapel here, called St. Peter's of logs on the Sand Flats of Caughnawaga near Fonda. Here in 1676 the Iroquois maiden, Te-ga-wi-ta, the white lily of the Mohawk, the now canonized saint of the Romanists,

was baptised by James de Lamberville. The town of Caughnawaga originally embraced all that part of Montgomery county lying north of the Mohawk and east of a line extending from the "Nose" to Canada. In 1793 it was divided into Amsterdam, Broadalbin, Johnstown and Mayfield. As early as 1659 Arent Van Curler held a conference with the Mohawks at Caughnawaga, renewing the treaty of 1643. ~~Douw Fonda came into this section in 1751, and after him the village was named~~. When Fonda had come to his eightieth year, on May 22, 1780, he was killed at his home, and two of his sons, John and Adam, were taken captives to Canada. There is a story current that the renegade Tory, Walter Butler, killed the old man who had been a great friend of Sir William Johnson.

The Reformed Protestant Dutch church of Caughnawaga, its title until 1863, when the term "Dutch" was dropped (Caughnawaga being changed to Fonda in 1872), was organized in 1758 by a Low Dutch element, the first building being erected of stone in 1763, to which was added a steeple in 1795. In the destruction of the village by the Johnsons in 1780 the church was about the only unburned building and this was due to the fact that it was built on the Butler estate land and was supposed to belong to the Butler family. This church was in what was called East Fonda and was used up to 1842, when, at the close of Rev. Fonda's pastorate, the old church and parsonage, the glebe lands, the old bell, and all were sold, the congregation going into the village and erecting a new church which was dedicated in 1843. Then the old church was transformed into a dwelling house, parlors, bedrooms, and kitchen taking the place of pulpit, pews, and aisles. There was a small wooden church erected near the Upper Mohawk Castle, where the Fort Hunter (Queene Anne's chapel) missionary preached at times. The bell of this church, similar to that on Queene Anne's chapel, was stolen by the Indians and carried away into Canada. At first the church was supplied by the pastor of the old Dutch church at Schenectady, the Rev. Barent Vrooman. From the year 1772, when the first settled pastorate began, the church at Fonda had had but twelve pastors. Excepting the twelve supplies, who served altogether about eight years, the pastorates have averaged twelve years, that of the Rev. Van Horne being the longest, thirty-eight years. Then, Romeyn twenty-two years and De Baun seventeen years. The preaching in Dutch ceased with Van Horne, who had had a record of twenty-three hundred baptisms and fifteen hundred marriages. The Classis of Montgomery was organized in the old Caughnawaga church on Wednesday, September 2, 1800 (cf Note), and the pastor of this church, Rev. Thomas Romeyn, Sr., became the first Stated Clerk of Classis, as he was the first installed pastor of the church. He died while pastor in 1794. A parchment subscription list, dated July 24, 1790, refers to Romeyn's failing strength and calls for an assistant pastor. Eighty-eight names are on the list (pub. in Fonda "Democrat" of January 21, 1915). His son, Thomas, a member of the first class at Union College (1797) was a pastor at Florida (cf). There have been ten members of the Romeyn family in the ministry of the Reformed church. A brother of this first pastor, Dr. Dirck Romeyn, while pastor of the Dutch church in Schenectady, founded Union College. He died in 1794 while pastor, aged sixty-five (cf DeBaun's Mem. Address in "Democrat" of November 22, 1894). A writer in the "Christian Intelligencer" (August 14,

1859), describes the "old church as made of rough limestone, gable-roofed, two windows on the end, and two more on the east, with the door between, all having the Norman arch above." The spire put on in 1795 had disappeared by this time (1859), leaving but a remnant of a tower. In 1868 this old stone church was demolished, most of the stone being used in the wall enclosure of the Mills' place at Fonda. Its only bell was from the confiscated sale of Sir John Johnson's property, held at Tribes Hill, and was formerly Sir William's dinner bell. It weighed a hundred pounds and has on it the inscription, "Sir William Johnson, Baronet, 1774, made by Miller and Rosa in Eliz. Town." After the sale of the church the bell began its old work of calling the hungry to eat on the farm of Mr. Shull at Stone Arabia. It has been recast and the owner added his name to the inscription. Over the door of the old church was a stone tablet containing these words, "Komt laett ons op gaen to den Bergh desfeern, to den hmyse des Godes Jacobs, op dat by ous leere van syne wegen, eu dat my wand ele in syne paden." Micah 4.2.

In 1854 the Rev. Douw Van Olinda who was pastor at Caughnawaga from 1844 thro 1858 conducted the Fonda Academy in the old building, Jacob A. Hardenburgh, a Rutgers man was the principal. He was New York Senator for two terms (1870-1873).

The successor to Romeyn was Rev. Abraham Van Horne (1795-1833). The consistory elected April 15, 1801, was Henry B. Vrooman, James Lansing, Cornelius Smith, and John Prentiss, elders, and John Dockstader, Barent Martin, John C. Davis, and John Stauring, deacons. During the last two years of Van Hornes pastorate the pulpit was supplied by Rev. Isaac S. Ketchum (cf Stone Arabia). The father of Van Horne was a commissary in the American army and when he resigned in 1783 the son was appointed in his place. Rev. Van Horne preached in both Dutch and English. He died in 1840, aged seventy-five. Rev. Robert A. Quinn was the third pastor (1833-1835). He died at Snug Harbor in 1863 while serving his eleventh year as chaplain of the sailors' work there. Rev. Jacob D. Fonda came in 1835 and remained thro 1842. After several other pastorates he died in 1856 while pastor at Schaghticoke. Jeptha R. Simms, the historian, was active in the church at this time, playing a flute in the choir. During the years 1842 and 1843 the pulpit was supplied by Rev. Andrew Yates of Union College, Schenectady (cf Chittenango). Dr. Yates died in 1844 and is buried at Schenectady.

The new church building, dedicated in October, 1843, cost $3,500. It was located on the corner of Railroad avenue and Centre street. During Rev. Boyd's pastorate (1866) this building was moved from that site to its present location, and eleven thousand dollars spent in repairs and improvements. On the dedicatory program were Revs. I. N. Wyckoff of Albany, Stevenson of Florida, and Robb of Canajoharie. In 1844 Rev. Douw Van Olinda came to the church and remained here until 1858, the year of his death. Van Olinda spent more than twenty years in the Montgomery Classis (Auriesville, Canajoharie, etc.). Rev. Philip Furbeck (father of Revs. George and Howard Furbeck) was the next pastor (1859-1862). Mr. Furbeck had an active ministry of forty years in the Reformed church, another charge in this Classis being at St. Johnsville. He died in 1899. Rev. Washington Frothingham, a retired Presbyterian minister living at Fonda, supplied the pulpit during 1863 and 1864. He died in 1914. He was

popularly known in the literary world as "The Hermit of New York," an eccentric man of fine character and noble attainments. Rev. John C. Boyd came in 1865 and remained thro 1870 when he entered the Presbyterian church. He spent his last years, however, at Fonda, supplying for a number of years the church at Auriesville (cf). He died in 1901. He was admitted to the bar in 1857 and practiced law a few years. The pastorate of Rev. Thomas W. Jones was from 1870 thro a part of 1882. A great revival marked this ministry at Fonda. During this pastorate also a parsonage was secured and $10,000 spent on organ, repairs, etc. On February 10, 1863, the Board of Trustees of the church was incorporated, patterned after the incorporation of the Madison Avenue Reformed church of Albany. After two short pastorates in the west and a long one at Bedminster, N. J., Mr. Jones died at Brooklyn in 1909. He supplied his old pulpit during 1900 and 1901. Rev. John A. DeBaun was with the church from 1883 thro a part of 1900 and died on the field. He was tendered a professorship at Hope College while pastor here, but declined the same in favor of the church. Rev. J. C. Boyd filled the pulpit for a while after Dr. De Baun's death. Rev. J. Collings Caton spent three years on the field (1902-1904) going next to the 12th St. Church of Brooklyn and in 1915 becoming pastor of the First Paterson (N. J.) Church. Rev. Wm. J. Lonsdale followed Rev. Caton and remained until 1910. He is now pastor of the Second Paterson (N. J.) Church. Rev. Henry C. Cussler, the present pastor, was formerly of Buffalo.

FORT PLAIN REFORMED CHURCH



The village of Fort Plain goes back beyond Revolutionry times, the place undoubtedly taking its name from Fort Plain which was built in 1776 about a third of a mile north-east of the "Sand Hill" church, which church was built about a mile above the present site of the village. Some have thot it derived its name from Fort Plank, built toward the close of the war and which was two and a half miles west of Fort Plain and a quarter of a mile from the river. The story of the "Sand Hill" church ought to be read in connection with this of Fort Plain, because of the close relationship of the two, Fort Plain being an outgrowth of the old church on the hill. The present church at Fort Plain was organized in 1831. The church at "Sand Hill" had about outlived its usefulness, but under the influence of Rev. Wack (cf "Sand Hill") who had been dropped by Classis, it was endeavoring to defeat the aim of the younger congregation,

whose work was more opportune to the changed conditions of the community. Already the present village folk of Canajoharie had withdrawn from the hill church and the families at Fort Plain felt the distance too great to continue to go there. Accordingly a committee of Classis, Revs. Welles and Gray, visited the field, looked carefully into the situation and reported back to Classis on February 7, 1832, about as follows,—"that the 'Sand Hill' church was dominated by Rev. John J. Wack, no consistory had been elected for a decade, the property was fast falling into ruin, the members were scattered, and the church defunct. On the other hand Montgomery Classis and the Domestic Board had organized this new (Fort Plain) church and it was deserving of the hearty support of all in that community, and amply sufficient to supply their needs." The men behind the movement for this new church were Revs. Douw Van Olinda (cf Fonda) and Cornelius Van Cleef (classmate of Rev. Bethune at Utica). These men at the time were looking after the work of the Classis at Johnstown, Mayfield, Canajoharie, Palatine, Mapletown, Sprakers, Fort Plain, etc. In June, 1833, both the Reformed and Universalists began to build their edifices. Henry and Abram I. Failing were the Reformed church builders. There was a great rivalry to see which would first raise the frame. The Reformed church builders won out while the carelessness of the others caused an accident which injured several men, one of whom died.

Rev. Nanning Bogardus was the first installed pastor of whom we have any definite record. He was to have been installed on December 26, 1833, and Rev. Bethune was to preach the sermon, but on the night of December 25, the church decorated for the occasion, was burned and Bogardus was not installed until April 15, 1834. Rev. Demarest (pastor 1884-1890) thinks Rev. John H. Pitcher was the first pastor because he was ordained at Fort Plain. Corwin's Manual places Pitcher at Herkimer and German Flatts during 1831-1833, but this is an error since Domine Spinner was then pastor and for ten years longer. The Minutes of the Albany Part. Synod speak of him as a missionary at Fort Plain in 1831. We know, also, that Pitcher at this time was in the Second church of Herkimer, merged into the First church in 1836. The new church to take the place of the one burned was built in 1834. Mr. Bogardus remained with the enterprise but a little over four months. Later he spent ten years in the Classis as pastor of the churches at Canastota and Sprakers (cf). He died in 1868.

During 1835-1836 the pulpit was supplied by Rev. Arthur Burtis, a member of the Oxford Presbytery, who went to the Little Falls Presbyterian church on leaving Fort Plain, and, later, became Professor of Greek in Miami University. He was ordained to the ministry by the Classis of Montgomery (1835). He died in 1867. The church was incorporated at this time, February 2, 1836, the names of David Diefendorf and James Post (elders) and Abraham I. Failing (deacons) appearing on the record; also that of Rev. A. Burtis. Rev. John P. Pepper succeeded Burtis, remaining four years (1837-1840), and had another pastorate in the Classis at Warren (Herkimer county). He died in 1883, being without charge for thirty years. Rev. Samuel Van Vechten was the next pastor (1841-1844) and tho he broke down physically here he lived forty years more.

He also served in the Classis at Mapletown, Johnstown, and at Union. He died in 1882.

Rev. Charles G. McLean (1844-1852) came to the church from the Newcastle Presbytery (Pa.) and entered educational work on leaving this field. The church greatly depreciated during his pastorate owing to internal trouble. For three years McLean was on trial before the Classis and Synods. Rev. Martin L. Schenck (1853-1857) succeeded McLean and proved to be a great conciliator who harmonized the various elements in the church. He had three pastorates after leaving Fort Plain (Rocky Hill, White Hall, Plattekill). He died in 1873. Rev. John G. Hall was the next pastor, coming in June, 1858 (1858-1864), and remained seven years, a fine character, a most helpful preacher and pastor. But this prosperous pastorate was followed by a seven years famine, a divided house,—only the name of a church,—and Classis seemingly unable to bring the prayed for peace to its Jerusalem. In the interim of the pastorate the pulpit was frequently supplied by Rev. G. D. Consaul (cf Herkimer) and Rev. Whittaker, a Presbyterian minister. Finally, by invitation of the Classis, Rev. Vermilye of the Utica church, and Revs. Clark and Elmendorf of the Albany churches mediated the matter with the congregation and again peace and prosperity ensued. Rev. Alexander B. Riggs was called and came to this, his first pastorate (1870-1876), and brot the church back to its former glory and efficiency. He was ordained by Montgomery Classis.

During this pastorate the building was remodeled at a cost of $13,000. A great revival conducted by Riggs swept over the community and not only increased the membership of the church but gave spiritual tone to the whole work. Mr. Riggs next went to the West Troy (Watervliet) Presbyterian church. For many years he has been Professor Emeritus at the Lane Theological Seminary. A Board of seven Trustees was incorporated on February 24, 1867, to manage with the consistory the temporalities of the church. There is also a record at Fonda of a meeting of these trustees, August 19, 1869, at which D. S. Kellog presided and G. J. Pettit was the clerk. During the years when the church was without a settled pastor the pulpit was supplied for at least four years by Rev. Ganesvoort D. W. Consaul (1864-1868), a licentiate of the Schenectady Classis. Seven years later he was received into the Classis, ordained and installed over the church at Mohawk (cf Herkimer). In 1879 he demitted the ministry. Rev. Mr. Whittaker also supplied the pulpit for about two years (1866-1868).

The successor to Dr. Riggs was Rev. Samuel J. Rogers (1876-1879) who had been a pastor at Geneva (cf) for eight years, and came to Fort Plain from Port Jervis. On leaving the field he entered the Congregational body, serving it in Michigan, Illinois, and Iowa. He died May 3, 1910, having been for a decade the Secretary of the Minnesota Congregational Association. Rev. Denis Wortman came to the church from the old First church of Schenectady, in 1880, and resigned in 1883 to take up work at Saugerties. For a great many years he has most efficiently served the denomination as Secretary of their Ministerial Board of Relief. Rev. James Demarest became pastor in 1884, remaining seven years. His last work was in the Bethany church of Brooklyn. He died in 1913. Rev. Edward A. McCullum was the next to occupy the pulpit (1890-1900). Mr.

McCullum has recently resigned his pastorate at Fishkill-on-Hudson to take up the work at Castleton. Rev. Arthur Dougall was called to the pastorate in 1900 and remained about three years. He next entered the Elmira Presbyterian church and died while pastor there in 1909. The present pastor at Fort Plain is Rev. Henry C. Willoughby who came on the field in 1904.

FORT HERKIMER REFORMED CHURCH



The corporate title of this church is "The Reformed Protestant Dutch church of German Flatts." The beginning of its history goes back to the settlement of the country in the years 1722 and 1723 when the Palatines came into the valley of the Mohawk from Schoharie. Of these Palatines and their migration to America and to this valley we have spoken in detail in the Notes. The Burnettsfield Patent of 9,186 acres, dated April 30, 1725, was given to ninety-two persons, one-fourth of whom were women. Their names can be found in Simms' "Frontiermen." The history of this church is linked with the work at Herkimer since from the start the people of the latter place depended upon the German Flatts preacher for services, and for half a century or up to 1841 there was an established dual pastorate in the two fields. The initial church building at German Flatts was a long structure in the woods, erected, doubtless, as the Palatines were wont to do, as one of the very first buildings, as early as 1723. This was their House of God for ~~a few~~ many years, ~~since~~ In 1734 we find one Nicholas Feller, in a ~~deed~~ will once owned by the Oneida Historical Society (Utica), granting his pew in the German Flatts church to his son-in-law, Han Nicholas Chrisman. The deeds for the land on which the church stands are two in number, one dated September 24, 1730 (~~now owned by Mrs. Andrew Bacon of Mohawk, N. Y.~~) and another dated April 26, 1773. Undoubtedly with the granting of the first land the German Flatts church, the one now standing, was begun. About 1860 the holders of the Glebe lands refused to pay rent. Court of Chancery, Utica, decided against them. Over the original entrance on the river, or north side of the edifice one sees cut into the stone "J. H. Esq. 1767,"—referring to Johanns Herkimer, Esquire, the father of the conqueror on the Battle Field of Oriskany, Nicholas Herkimer. But the will quoted above, and deeds of land for church building, and old

subscription lists still extant, and the old books of the treasurer, and appeals to Governor Clinton for permission to raise funds for completing the church (~~1730, 1746, 1751, et al.~~) are abundant evidence that the date, 1767, does not refer to the beginning of the building of the church, but rather its completion. History also records how the settlers long before this date used the stone church as a means of refuge in times of Indian depredation. Johann Jost Herkimer built a stone house for himself in 1749, later called "Konin" ("bear") ~~and General Herkimer built a brick house,~~ evidencing the reasonableness of believing the stone church was begun soon after the settlement. Among the names of those who are found on the lists and in the books as subscribing toward the building of the church are eight each of Becker, Veeder and Vrooman. Others of note are, Yoost Werner, Heinrich Riemenschneider, Ludwig Rickert, Joseph R. Yates, Annaatzie Ziele, Birch Hagedoorn, Storm Becker, Johannes Schuyler (Rev.), Barent Kysley Meinert Wemp (Wemple), Reyer Baxter, Sanders Glen, Plantina Vrooman, Wilhelm Braun, Peter Man, Godfried Knieskern, Jacob Borst, Johannes Snal, Phillip Rily, Arent Bratt (some of these of Schenectady and Schoharie).

The German Flatts church is one of the very few oldest churches in the country. Originally it was forty-eight by fifty-eight and seventeen feet high, but in 1812 it was made eight feet higher, a gallery put in on three sides, the entrance changed from the north to the west side, and the high pulpit, with sounding board, placed in the east or opposite end. These repairs cost $4,359, and William Clapsaddle was the chairman of the building committee. On June 1, 1813, the German Flatts consistory met in the "new church" of Herkimer, and decided to hold services in the barn of Squire Fox till the church repairs were completed. At this time the inventory of the church (recorded at Herkimer, Bk. 67, P 115) included thirteen hundred and seventy-seven acres of land, the rent of which was $235. Also one acre in the church site and cemetery.

The Herkimer family, numerous and influential, perhaps second to the Johnson family in importance in the valley, all belonged to this church, and lie buried either in its acre or under the shadow of the old church. General Nicholas Herkimer (dec. August, 1777) and his four brothers and eight sisters, one of whom married Rev. Abraham Rosencrantz, pastor (1752-1796) were, with their numerous decendants, allied with the old church. George Rosencrantz, son of the domine, was active in the church from 1794 to 1838. The parents of the General are buried at the rear of the old stone church—close to the original entrance of the church. The name is variously spelled, as here, also Herchkeimer, Erghemar, Harkamar. The true German was Ergemon.

Two of the pastors of the church, the Rosencrantz brothers, were buried under the pulpit (when in the south end). Indeed part of the sub-cellar was used as a burial ground, and has some graves, each marked with a rude unlettered stone. This custom may have been the result of the scalp hunting Indians who were looking for the bounty offered by the English and who regarded this settlement as privileged ground for their trade. When extensive repairs were made to the building in 1887 two long fluted pillars of cedar, originally painted white, were found beneath the floor, and parts of the first pulpit that stood in the south end of the church. Along with these

repairs a new bell was put in, a lower platform erected under the high pulpit, and an arch built up over the gallery, concealing it. It is hoped that some day these innovations will be removed and this grand old edifice put back to its pristine conditions,—a standing monument of the valor and vigor of the German settlers of the Mohawk valley.

Fifty rods west of the church was built Fort Herkimer. Originally this was a stone dwelling house, built (1728) by the father of the General and where Nicholas the eldest son spent his boyhood. The father, Johann Jost Herkimer, deeded several hundred acres of land to the young man on his first marriage to Miss Petrie and he went from this old home to the town of Danube, three miles east, and built the brick house, (1764) to which he was brought after the Battle of Oriskany and where he died, surrounded by his family, to whom he read the thirty-seventh Psalm. The first home built by Johan Jost Herkimer was about half a mile east of the church, and in this home General Herkimer was born. Neither this building nor the old Fort are standing, the stones of the latter having been used to enlarge the locks of the Erie canal near-by when its capacity was doubled about 1840. Bronze tablets, erected by the Daughters of the American Revolution mark many of the spots of historic interest hereabouts. The fort was called by the French, Fort Kouari. In the Summer of 1783 Washington visited the place and the fort was provisioned for five hundred men for ten months, and Col. Marinus Willett put in command.

On September 6, 1756 Governor Hardy of New York ordered Sir William Johnson to send two hundred and fifty more soldiers (making five hundred in all) to German Flatts, and to go himself, if need be, to protect the settlement. Thrice was the village assailed by the Indians, ~~Nov~~ 1757 when it was burned with the gathered crops, forty of the people killed, and a hundred and fifty taken prisoners, and sixty houses burned (Canadian records). In September, 1756, a breast work was built about the ~~church~~ fort. On April 30, 1758, a ~~second~~ raid occurred, when the Indians, with the help of the French killed thirty. ~~A settlement seems to have been also on the north side of the river since it is told us that in 1758 tho warned of the coming of the savages, the settlers would not believe the friendly Indians.~~ When at last these came the minister (Rosencrantz) and some others sought safety in the old stone church. In 1782 Brant with a hundred and fifty-two Indians and three hundred Tories again laid waste the settlement. August Hess lost his life. A hundred and twenty houses and barns were burned and six hundred head of cattle stolen.

Lieutenant Colonel John Brown (cf Note on Battle of Stone Arabia) was stationed here for thirteen months beginning April 1, 1776. Four years later he was killed at the Battle of Stone Arabia, October 19, 1780. Here also General Benedict Arnold, the only officer in Schuyler's command who would dare the journey, tarried for a few days on his way to the relief of Fort ~~Stanwix~~ Schuyler near the Oriskany Battle Field (Rome) and where the Stars and Stripes were for the first time in this country flung to the breeze. Arnold had twelve hundred men here, ~~and~~ from German Flatts he started out the half-witted youth to strike terror into the hearts of St. Legèr's Indians, still investing Fort ~~Stanwix~~ Schuyler, and which caused them to beat

story first told 50 yrs later by
Rev. D. Dwight

a precipitate retreat with loss of nearly all their camp equipment. It was to German Flatts, also, that the renegade Tory, Walter Butler, came, after the Oriskany battle, with fourteen Tories and as many Indians, seeking to influence the settlers against Independence. He was apprehended, convicted as a spy, and sentenced to death. Thro the influence of his family connection he was imprisoned at Albany, from which confine he soon escaped, to wreak his diabolical vengeance on the men, women and children of the Mohawk valley. Two great councils of the Indians were held at German Flatts, one by Tarbot Francis et al on June 28, 1775, when the Oneidas and Tuscaroras agreed to remain neutral; and another council on August 16, 1775, from which a large delegation of the Indians was sent to a still larger council at Albany. On June 28, 1785 at a treaty conducted here the Oneidas and Tuscaroras (always friendly to the colonists), sold to the State all the land between the Unadilla and the Chenango rivers.

It was from German Flatts that Col. Charles Clinton (father of Governor George Clinton and grandfather of DeWitt Clinton) marched in the summer of 1758 to the capture of Fort Frontenac from the French. One of the first Liberty Poles erected in the country was at German Flatts. Sheriff White of Tryon county brot a large body of militia from Johnson and cut it down. In 1772, Gov. Tryon was here on an inspection of the troops.

German Flatts was formed as a district of Tryon county on March 24, 1772. In some of the older histories, and on some of the older church records, the place is called "Burnettsfield," because one of the English governors of that name owned most of the land originally. When the settlement was made at German Flatts the place was in Albany county, then in 1772 in Tryon county, then in 1784 taken from Montgomery county and made a part of Herkimer county. The village now has a population of a little more than a hundred, and is easily reached from Herkimer, from which it is distant about two miles, east.

The first known ~~minister~~ supply at German Flatts was the Rev. Johannes Schuyler, who was pastor at Stone Arabia and Schoharie. Among the names of the first subscribers to the building fund of the church we find the name of this minister. He had married in 1743 Annatje Veeder of Schenectady and was forty years in the Schoharie church (cf Stone Arabia). Mr. Schuyler supplied German Flatts until the coming of Rev. George Michael Weiss who was the first permanent pastor in the field. Rev. Weiss came to this field in 1736 from Coxsackie and remained here ten years. This is the first mention we have ever noticed of either of these two men in connection with this church. In a letter sent to the Classis of Amsterdam (Holland), April 24, 1738, Rev. Weiss signs himself, "Reformed pastor at Burnetsfield (German Flatts) in the county of Albany." Another letter of Weiss bears date of December 16, 1744 (cf Stone Arabia also in re to Weiss). The name of "Burnettsfield" was a temporary designation, resulting from the original ownership of the land, Governor William Burnett.

Between Weiss' pastorate and the coming of Rev. Abraham Rosencrantz in 1752 was the brother of the latter (given name unknown). Abraham Rosencrantz' ~~refers to his~~ predecessor was being his brother, while Rev. John A. Wernig who supplied Stone Arabia

(1751-1753), attributes his coming to America to the influence of this brother, and further states that this brother had just died (1752), and that Abraham Rosencrantz had taken up his work, which also included a sort of itinerant missionary work among the German families scattered along the Mohawk between Schoharie and Utica. Excepting a two year pastorate in the German Reformed church of New York (1758-1759) Rosencrantz was at German Flatts (including his itinerant preaching at Canajoharie, Stone Arabia, etc.) from 1752 to the time of his death in 1796, a period of forty-four years. Rosencrantz was a graduate of a German University and during his time here was justly regarded as the foremost and most learned divine west of Schenectady. The Stone Arabia records show that he served that church at least twelve years, and we are inclined to think many more. From 1760 to 1766 he preached at Middleburgh and Schoharie. From 1765 to 1796 his permanent residence was at German Flatts. His wife was Anna M. Herkimer, a sister of the General, to whose influence it is said that he owed his life, since he was suspected of having Tory feelings. Rev. Rosencrantz had four sons and some daughters. The names of his sons were Henricus J., Georgius, and John Jost Hergheimer, and Nicholas. Nicholas' son Henry had a son, Nicholas, whose daughter, Mrs. Josephine Rosencrantz is living (1915) at Ogdensburg, N. Y., aged eighty. During the last year or two of the Rosencrantz pastorate, and until the coming of Rev. Pick, the pulpit was supplied by the Rev. Fish, Romeyn of Oneida. Rev. D. C. A. Pick was the pastor of German Flatts for four years (1798-1802). Before he became pastor, Pick visited the church and ordained the consistory (1796) for which he received four pounds and sixteen shilling, plus six shilling for recording the same. Rev. Caleb Alexander, who visited the valley in 1801 (November), refers to the stone chapel and its Dutch clergyman, who preached every other Sunday (cf Stone Arabia for Pick). At this time Philip Peter Cowder was the schoolmaster and also chorister at the church. From 1798 thro 1803 the name of the church is omitted from the General Synod Minutes.

In the year 1802 the Rev. John P. Spinner assumed the pastorate of German Flatts and continued thro forty-six years. Excepting for the brief stay of Pick this church had had but two pastors in a century. Spinner was born at Werbach, Germany, January 18, 1768, and at twenty-one became a priest in the Roman Catholic church, which office he held for eleven years. He left the Papal church in 1800 and in the following year came to America. Thro the influence of John Jacob Astor he came to German Flatts where for nearly a half century he proved to be the most commanding figure in the community. During Spinner's earlier years the membership of the church was around four hundred (in 1813 he reported three hundred and sixteen), his congregation numbered a thousand, but with changed conditions at Herkimer and other contiguous places the audiences fell off until in the early forties he reports but a few over a hundred. Spinner filled three large books with statistics, aside from the consistorial records, [illegible]. In 1815 Spinner offered himself to the Domestic Board for Canadian missionary work, but was not accepted owing to his inabiltiy to preach English fluently. The church was almost always in debt to him, and the minutes show constant friction ensuing. In 1836 the church owed him $1,324.10,—

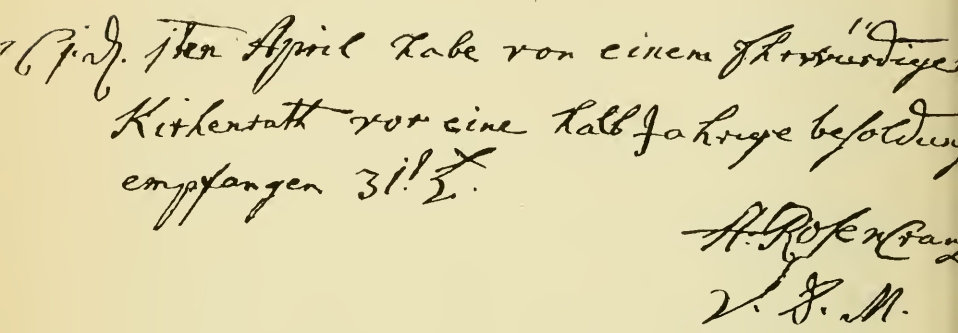
so exactingly calculating were the financiers of those days, and this indebtedness was minutely detailed showing a pitiable unconcern for the minister's comfort which spirit, is prevalent today in too many churches. The domine offered to donate half of the debt if they would but pay the rest. They gladly accepted his offer and paid him the rest out of the sale of lands that were deeded to the church for the sole support of the ministry. Toward the end of his ministry, so oppressed was he, that he took up outside work, as, for instance he taught German in the Utica High school for a year and a half. He was the father of F. E. Spinner who was the treasurer of the United States under Lincoln, a statue of whom is in the Herkimer Park. Spinner died at Herkimer in 1848 (cf Herkimer in re Spinner). In addition to Fort Herkimer and Herkimer, Spinner often looked after work at Indian Castle, Columbia, Warren, Manheim, Schuyler, Deerfield, Manlius, etc.

For some years after Spinner's death the pulpit was supplied by Rev. Jedediah L. Stark of the Mohawk church (cf), who became the pastor in 1862 and died in 1863. He had already regularly supplied the church thro the years 1847-1853, after which it was vacant for nearly four years. He was the last resident pastor over German Flatts. An old subscription shows that Stark gave his salary for one year (1861) to the repairs of the church, which thing was later done by both Revs. Brandow and Kinney. The income of the church glebe lands could not be diverted from the pulpit but the financiers at German Flatts were keen on administering the ministers' salary.

The men who have been in the pulpits of Mohawk, Herkimer, Canajoharie and Columbia have thro most of the years since Stark's pastorate kept the church going. Among these men have been Rev. Jeremiah Petrie of Herkimer (cf) 1864-1865, the Rev. John J. Quick (1867-1868), who had been at Currytown (cf) and Mapletown; Rev. Gansevoort D. W. Consaul of Mohawk and, later, of Herkimer (cf); Rev. Wm. N. Todd, who became a Presbyterian in 1892. Dr. Todd is now at McAlistersville, Pa.; William H. Hoffman, a student of New Brunswick for the summer of 1874, who is now in the Deckerville (Mich.) Presbyterian church; and William Johns who supplied during 1873-1875 and who died 1875. After this and for five years, only summer services were attempted. During the summers of 1880 thro 1885, the Rev. Daniel Lord supplied the pulpit, driving over from the Henderson church. Dr. Lord was at Henderson and Jordanville for nearly thirty years of his life (1851-1856; 1860-1864; 1878-1899). He died September 10, 1899. He was a grandson, third removed of Rev. Dr. Benj. Lord, who was for sixty-seven years pastor of the Norwich (Cong.), Ct. church. He pursued a course of medicine in order to increase his usefulness among the people of his parishes. Rev. John H. Brandow of Mohawk supplied thro 1886 and 1887, and Rev. Albert D. Minor was pastor from 1888 thro 1891. Rev. Ira Van Allen (cf Mohawk) from 1892 to 1896, and Mr. J. Abrew Smith, a layman, from 1896 thro 1899. Rev. E. J. Meeker supplied from June, 1900 to 1903, and Rev. J. Dyke of Herkimer (cf) for a year or more from June, 1905. Rev. C. W. Kinney of Mohawk (cf) from 1909 to 1911.

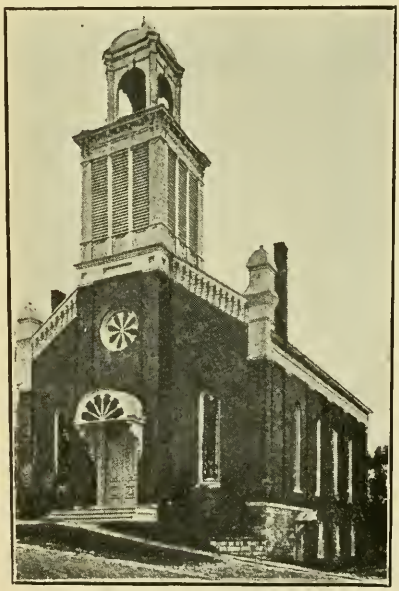
In 1912, following work done by the Classical Missionary, Rev. W. N. P. Dailey, the church property came into the possession of the Classis of Montgomery, since which time it has been supplied by the Missionary and also by Rev. O. E. Beckes of the Mohawk

church. The Rev. J. H. Brinckerhoff and the Missionary also undertook to restore the rights of the church in the glebe rentals and have been successful in the main. For more than a century the church has depended altogether for the pulpit support on the income of the glebe rents, that is, the perpetual liens on lands sold many years ago. At first this revenue could not have been far from $500, but thro mismanagement the profits now will not reach more than $150. The membership records of the church are extant from 1763 (excepting the years 1865-1885). There are some financial books, and papers, etc., all of which are in the keeping of the Herkimer church. The oldest ministerial signature extant follows:



1761 the first of April have received from reverend consistory for half year's salary 31£

FULTONVILLE REFORMED CHURCH



In Revolutionary days the place was known as "Van Epps Swamp." From the establishment of the inn in 1795 by John Starin the place began to develop. The Reformed Dutch church of Fultonville (named after Robert Fulton) was organized November 24, 1838, eight members of the Caughnawaga church being among the charter members. The Rev. James B. Stevenson, at the time pastor of the Florida church, presided at the organization and installed the first officers. The first building was erected in 1839, Rev. Charles Jukes of the Glen church conducting the dedicatory exercises. This building was burned in 1852, and for four years the congregation had no place of worship. A solution of the problem was found in the election of a Board of Trustees, who set to work and built a structure, which was dedicated in 1856,

Rev. Isaac N. Wyckoff of Albany preaching the sermon. The parsonage had been built in 1844, during the pastorate of John M. Van Buren. In 1882 it was enlarged. At the incorporation in 1838, the trustees were, Evert Yates, Isaiah DePuy, Adam Bell, William A. Smith. The first pastor of the church was Rev. David Dyer (1841-1843), of whom nothing further is known. His successors were, Rev. John M. Van Buren (1842-1851), who next went to New Lots for a twenty years' service, afterwards retiring from the active ministry, he wrote for the religious press, and died at Nyack, N. Y., May 12, 1892. Mr. Van Buren united with the Kinderhook church in 1831. He aided Simms in the preparation of his Schoharie County History. He married a sister of Rev. J. C. F. Hoes (cf). (A son, Peter Van Buren, born at Fultonville, graduated from New York University in 1864, and from New Brunswick in 1867, but died in July of the same year). Rev. Ransford Wells (1857-1868), who had been Canajoharie's first pastor (cf); Rev. Henry L. Teller, a Presbyterian minister, who supplied for half of the year, 1868; Rev. Francis M. Kip who came in December, 1869, and remained twelve years, going to Harlingen, N. J., where he spent twenty years, and died at Neshanic, N. J. in 1911; Rev. Francis V. Van Vranken, the fifth pastor of the church who came in 1882 and remained thro 1892, and is now retired at Albany, N. Y.; Rev. Wm. Schmitz, who was pastor for nine years, or until 1901, and is now at work in Pennsylvania; Rev. Isaac Van Hee (1901-1905), who is at present doing social work in the Ford factories in Detroit, Mich.; Rev. James Edward Grant, who began work in 1906 and completed a pastorate of six years on January 1, 1913. Rev. Edward B. Irish came from the seminary to the church in the Spring of 1913, and was ordained and installed by the Classis of Montgomery.

GLEN REFORMED CHURCH



The village was first called "Voorhistown," and, later, and until 1860, "Voorheesville." Its present name came from Jacob S. Glen, who owned most of the land where the village is now situated. In 1740 Sir William Johnson brot eighteen Irish families to settle at Glen, but they remained only a short time, returning to their native land. The first permanent settlers were from New Jersey, and were Hollanders or of Holland descent. Originally the church stood in a dense forest. The earliest consistory or congregational record is dated July 5, 1794, while the first consistorial book was begun in 1804. In those early days one reads often the names of Conover, Ostrom, Mount, Van Derveer, Hoff, Voorhees, Edwards, Vrooman, Vedder, Pruyn, Wood, Enders,

Putman, etc. It is difficult to decide on the date of the organization of the Glen church, but inasmuch as a congregation existed as early as July, 1794, and on February 6, 1795, it was agreed to buy an acre of land for the church of Daniel Lane, it would seem as if we might put the organization of the church as early as 1793, tho we are disposed to think that the New Jersey folks who settled here, especially being of Holland extraction, did not long wait to organize their church. On July 15, 1797, the consistory appointed a committee to meet with another committee appointed by the villagers to arrange for a new church building, thus evidencing the fact that a congregation and church had already had a long time existed if it required a new building. The church committee consisted of Pearly Brown, Timothy Hutton, and John Ballard. After a brief time the committee were successful in ~~erecting~~ completing a new edifice at a cost of ~~$2,800~~ $2,500, which served the congregation for seventy years. There is a record that on March 15, 1806, John and Mrs. Ann Ostrom deeded the land on which the church stood to the organization, which deed is recorded at Fonda, November 28, 1839. Ezekiel Belding's survey of this church lot, which was a part of Lot No. 14 of the Glen Patent, and, contained an acre and a half, is dated, Charleston November 18, 1800, and it is specified on this survey as the lot that John Ostrom and his wife, Nancy, have deed to the church. A parsonage was soon added to the church property, built sometime prior to 1814 when repairs were made to the same. The church, too, was repaired in 1814. The first pastor of the Glen church was Rev. Henry V. Wyckoff (1799-1803) who, later, became interested in the "Wyckofite" movement, or "True Dutch Reformed Church" as those who seceded from the Dutch church styled themselves. One of the Notes gives a brief history of this defection from the denomination. Following Wyckoff, who went to the newly organized Second Charleston church, came Rev. Peter Van Buren (1804-1814), who at the same time was preaching in the First Reformed church of Charleston (cf). He was ordained by Montgomery Classis and was installed over Glen, February 19, 1805. He remained more than ten years, going to Schodack in 1814. He died in 1832. The next to occupy the pulpit was Rev. J. R. H. Hasbrouck (1814-1826), who was, also, the supply of the First Charleston congregation, and what was known as the Canajoharie field which embraced Mapletown and Westerlo (Sprakers). Revs. Hasbrouck and Wyckoff in time went to extremes over their varying opinions and this resulted in weakening both the churches at Charleston and the Glen church. From Glen Rev. Hasbrouck went to the Root (Currytown) church (1826-1830). For ten years the church felt the influence of this enmity between Hasbrouck and Wyckoff. Hasbrouck died in 1854.

Rev. Jonathan F. Morris whose name is frequently met with in the annals of the Classis of Montgomery was the Classical Missionary for his day, serving in this capacity the churches of Ovid, Fayette, Poultneyville, Amsterdam, Stone Arabia, Ephratah, Asquach, Herkimer, and for two or three years the Glen church (1827-1829). He died July 11, 1886, aged eighty-five. He was followed in this work by Rev. Alanson B. Chittenden (1831-1834), who had previously supplied the Glen church occasionally. Chittenden's last pastorate was at Sharon. He died in 1853 at Schenectady. During 1836 the pulpit was supplied by Rev. Adam M. Leckner, of whom we know

nothing further. Rev. Charles Jukes followed (1838-1844), going next to Stone Arabia (cf) and Ephratah. Rev. Jas. P. Fisher, a Union Seminary man, supplied the pulpit during 1845 and 1846. Mr. Fisher died in 1865.

It was during Rev. Juke's pastorate that the sheds were built and extensive repairs made on the old church. The entrance faced the highway, and in the vestibule were stairs leading to the galleries, extending round the three sides of the auditorium. The west gallery was for the older youth of the church. In the eastern gallery were reservations for the colored folks. In the west gallery behind parted scarlet curtains were the choir and chorister, the music of which was led by a bass viol for which the church had paid $18. Box family pews with doors were on the three sides, and so built that a portion of the family had their backs to the preacher during the services. A central section of pews was built higher than the others. The pulpit was built for one person, reached with a long flight of steps. Originally there was a sounding board over the pulpit, as in the German Flatts church of today.

Rev. Garret L. Roof was the next settled pastor at Glen. He had been a practicing attorney at Canajoharie before entering the ministry. This was Roof's first charge, to which he came in December, 1846, and remained thro October, 1850, when he accepted a call to the recently organized church at Port Jackson (Amsterdam). He was followed by the Rev. Adam H. Van Vranken (October, 1851-1865), who was ordained by the Classis when installed over this church. After another pastorate of equal length at Centreville, Mich., Mr. Van Vranken died in 1880. A brother of the pastor, Rev. Francis V. Van Vranken next took up the work in January, 1866, and remained thro a part of 1874. He, later, became pastor at Fultonville (cf), and is at present living at Albany, N. Y. It was during this pastorate that a village lot was bot for $500, and a new church, the present one, was built at a cost of $13,000. The frame of the 1795 church is being used as a wagon house. Mr. Van Vranken was followed by Rev. Joseph P. Dysart who was a United Presbyterian minister, and who was installed at Glen, November 11, 1874, remaining on the field until June 1, 1879, when he entered the Troy Presbytery. Rev. Richard L. Schoonmaker succeeded Dysart (1880-1882). He was the son of Rev. Jacob Schoonmaker (1777-1852) and grandson of Rev. Henricus Schoonmaker (1739-1820), two of the most renowned ministers of the Dutch church. Richard L. Schoonmaker died while pastor at Glen in 1882. Rev. Sydney O. Lawsing became pastor in January, 1883, and staid thro 1888. Mr. Lawsing was born in Amsterdam. He has been pastor of the Kiskatom church since 1910.

After Mr. Lawsing came Rev. Joseph B. Thyne, who supplied the pulpit from December, 1888, thro May, 1894. Mr. Thyne spent his last years at Broadalbin where he died November 10, 1910. Rev. Jasper S. Hogan, now of New Brunswick, N. J., was called to the pastorate in 1894, and was ordained and installed over the church by the Classis. Here he remained for three years, going next to Pompton Plains, N. J. and later to the Lafayette church in Jersey City, N. J. Rev. Hogan published a history of the church in 1905, one chapter of which gives a succinct account of the "Wyckofite" movement, which still clings to the Glen field. Rev. Raymond A. Lansing was ordained by the Classis and installed over the church

in 1897. He died in 1903. Rev. Henry Smith came to Glen in September, 1901, and resigned in November, 1903. Rev. Louis F. Sauerbrunn was installed pastor (1904-1905), going to Ghent in October, 1905, then to Schodack Landing in May, 1908, and in December, 1902, to the Presbyterian church of Chester, N. J. Rev. Edward J. Meeker was installed in May, 1910, and resigned in November, 1914, to enter the work at Lodi (cf). During the interval between Rev. Sauerbrunn and Rev. Meeker, the pulpit was supplied by Rev. Chas. A. Conant of Schenectady (November, 1905-April, 1909). After Mr. Meeker the pulpit was occasionally supplied by the Classical Missionary, Rev. W. N. P. Dailey, and Rev. Henry G. Dean (Presb.) of Schenectady.

HAGAMAN REFORMED CHURCH



The Reformed Protestant Dutch Church of Hagaman's Mills (as the village was at first called) was received into the Montgomery Classis in October, 1855, though organized five years previously as an Independent Presbyterian church. A portion of the congregation of the 1st Presbyterian church of Amsterdam asked the Presbytery of Saratoga to divide the church, giving to them the right to be known as the Amsterdam Presbyterian church. Tho a majority of the members opposed the memorial, still the Presbytery yielded to the minority. Two-thirds of the congregation withdrew and formed the United and Independent Presbyterian Church of Hagaman's Mills. The village was first settled by Joseph Hagaman in 1770, who came from Dutchess county, and was of Holland descent. It is interesting to note that the session of the original church became the first session of the Independent Church,—Aaron Marcellus, Gilbert Conner, Joseph Hageman, Francis M. Hageman, and Myndert Pauling being the elders, and Jeremiah W. Hageman and Henry Rowe being the deacons. The act of Presbytery was the first Tuesday of January in 1850, but before the month was out the other church was formed, David W. Candee being the moderator, and John W. Thatcher the clerk of the meeting. There were a hundred members at the start. The church called Rev. Charles Milne to become their pastor. He was the pastor of the church before the division. This church was independent of the Saratoga Presbytery. In February, 1855, the congregation voted to change

their name to the Hagaman Reformed Protestant Dutch Church, and a committee was appointed to go to Classis with such petition which was favorably acted upon. In its first report to Classis the church numbered fifty families and sixty-one members.

The first pastor of the Hagaman church was Rev. J. Lansing Pearse (uncle of Rev. R. A. Pearse of Minaville, cf), who was ordained, and installed over the church in the latter part of 1856, by the Classis of Montgomery. After leaving this field in November, 1859, Mr. Pearse went to the Delmar church, which he served for about forty years, dying there in the pastorate in 1908. For the most of this time he was the stated clerk of the Classis of Albany. Rev. Elbert Slingerland, who had previously held pastorates at Chittenango and Mohawk (cf) was installed in August, 1860, and remained thro most of 1862. He was the sixth pastor at Scotia, N. Y. (1857-1860). Later he was pastor at Mohawk for the second time for several years before his death which occurred in 1876. The next pastorate was the longest in the history of the church (1863-1887), and was ably filled by Rev. Andrew J. Hageman, who was ordained by the Montgomery Classis in this church. After another pastorate at St. Thomas, D. W. I. (1887-1890), Mr. Hageman developed a throat trouble which kept him for a quarter-century out of the active work of the pastorate, tho he occasionally supplied pulpits until his death in 1912, at Somerville, N. J.

Rev. Maurice G. Hansen succeeded Hageman at Hagaman in 1887 and remained here thro 1893. This was his last pastorate. He died in 1904. Mr. Hansen was a voluminous writer for the religious press, and also translated much from the Dutch, especially of the old prints and documents of the church at its foundation in America. Rev. William A. Wurts followed Rev. Hansen in 1893 and staid thro 1901. Mr. Wurts had already been in the Canastota church for eight years, and also at Lysander (cf) for six years. After leaving Hagaman he took up work at Sharon, N. Y., in which field he spent about eight years, next supplying the church at Lawyersville, N. Y. for a few years. He is now living at Sharon Springs and occasionally supplies vacant churches.

Rev. David C. Weidner was the third pastor at Hagaman to be ordained in the church by the Classis of Montgomery. This was in 1902, and Rev. Weidner remained about four years, going next to Schuylerville, N. Y., from which field he went to the Park church of Jersey City in 1913. Rev. George G. Seibert came to Hagaman from the Helderbergh church at Guilderland Centre in 1906, and resigned in 1911 to take up the important work at the Owasco field. Mr. Seibert was followed in the pastorate by the present pastor, Rev. Charles V. W. Bedford, who had already had charges in the Classis at Johnstown, Currytown and Sprakers. During Mr. Seibert's pastorate the church was extensively repaired, and during the present pastorate a new chapel has been erected, the gift of one of the members of the church, Mrs. Caroline Yates.

HERKIMER REFORMED CHURCH



The history of the Herkimer church and that of Fort Herkimer ("German Flatts") is to be read together, at least from about the coming of Abram Rosencrantz to the field in 1752 down to 1841, the time of the cessation of the dual pastorate. Some thirty years ago Rev. Henry M. Cox, then pastor of the Herkimer church wrote an interesting history of Herkimer and of the Palatine migration to this country, of which we speak in detail in a separate chapter herein. The number, however, who came with Rev. Joshua Kochertal in 1708 numbered fifty-one—not forty, as Cox writes. In our story of Fort Herkimer we show, also, that the date 1767, found roughly cut in a stone on the west side is not, necessarily, the date of the building of the church, as Cox says, since record books still extant show that the subscriptions were begun as early as 1740, and the building was started as early as this, if not earlier, and while a second appeal was made in 1746 for more funds, the entire sum sufficient was raised and the church was used for services (as well as a means of refnge by the settlers) as early as 1751. Mr. Cox says that there is no record of any sort to show the religious condition of the community (Herkimer, originally called "Stone Ridge"), until 1757. He refers to a will made by Nicholas Feller in 1734 in which a bequest is made of the testator's seat in his church,—but whether this church was in what is now Herkimer or was at Fort Herkimer, Mr. Cox cannot say, tho he is inclined to think it was in the church of which he was the pastor at Herkimer. However, the name of the legatee, Han Nicholas Crisman, is among the pew holders and members of the German Flatts congregation. We have shown in our Fort Herkimer history that Rev. George M. Weiss was the first known pastor at German Flatts, being there as early as 1736. Mr. Cox makes no mention of Weiss but refers to a Lutheran minister as the first pastor at Herkimer. Weiss came to America about 1720, and then returned to the Palatinate on the Rhine, to come back for permanent residence here in 1727. But he was a "Minister of the Reformed Palatinate Church" (as he signed himself) and not a Lutheran. Undoubtedly Weiss often supplied the Herkimer congregation, if, indeed, there was any congregation during the decade (1736-1746) that he was settled at German Flatts.

It is not known when the original church was built at Herkimer, which was burned in 1757 by the French, but it is represented on an old sketch as being octagonal in form with the traditional rooster as a weather vane and throughout of typical Dutch architecture. It is also not known when the church was rebuilt or the services resumed, but on the return of Johan Jost Petri, who had been carried a captive into Canada, at the time of the French-Indian raid in 1757, he took steps to re-deed the land to the church for a new building. This was in 1770, but it is not at all likely that the church was rebuilt until some years after this, since the Indian depredations continued for a decade or more.

To turn now to the ministry of the Herkimer church, we again refer to the pastorate of George Michael Weiss at German Flatts (1736-1746, cf), with the natural supposition that he also supplied any congregation at Herkimer, and then, to the coming of Abram Rosencrantz' brother to the field, which date (1750) we have from the correspondence of Rev. Wernig of Stone Arabia with the Coetus of the Dutch church and with the Classis of Holland. Rev. Abram Rosencrantz' ministry at German Flatts began immediately upon the death of his brother (1752). A receipt for salary is shown under Fort Herkimer, bearing date of April 10, 1761, signed by Rosencrantz. Both men were buried under the pulpit of the German Flatts church. Of Rosencrantz we have spoken in the Fort Herkimer church record and also in that of Stone Arabia, where he also preached for some years. Rosencrantz took up a permanent residence at German Flatts in 1765 and at the same time supplied the "Sand Hill" (Canajoharie) church. The work at Herkimer, owing to the unsettled conditions of the country, was very small, but whatever attention was needed was given by Rosencrantz to it. He lived until 1796, but in the last few years of his ministry he was aided in his pulpit work by Rev. Peter Roe of Oneida, who, doubtless, also preached during these years to the congregaton at Herkimer. The statistical records of the church during these years were well kept by Rosencrantz, as well as the financial and consistorial minute books. In the old register are to be seen the names of many who were conspicuous in the work of the church in those days as well of note in the civic and military service of the state.

Rev. "D. Christian Andreas Pick, V. D. M." (so he signed his name) succeeded Rosencrantz in the ministry both at Herkimer and German Flatts, between which churches a formal contract was now entered into for a dual pastorate, which prevailed until 1841, or over a period of forty years. Pick was to preach alternately in these two fields. His ministry, however, was brief (1798-1801). We have spoken in detail of his work under Stone Arabia (cf). Rev. John P. Spinner came to the church at Herkimer (and also of German Flatts) in 1801 and remained for forty-four years. Excepting the brief stay of Pick these two fields had had but two pastors in about a century, a most remarkable record. The call was moderated by Rev. Isaac Labagh, at the time preaching at Stone Arabia and Canajoharie. At the beginning of Spinner's ministry (1804), a large church was built on the original site—probably the first substantial church building since the burning of the other in 1757. Another church had been built to take the place of the one destroyed in 1757, since the call to

Pick refers to both the German Flatts and Herkimer church building, while Rev. Taylor's Journal of 1802 speaks of the "new meeting house which lacked all improvements." In these days Herkimer was a German settlement, and the preaching was in German, though the pastor kept his records in Latin, and it is said he could speak five languages fluently, and knew quite a bit about three more. The church built in 1804 was burned in 1834, and in 1835 was replaced by the present brick edifice which has now been used as a house of worship continuously for four score years. In 1813 Spinner reported three hundred and sixty-four members, about fifty more than at German Flatts.

With the coming into the village of many English speaking families a desire for English service was urged. This caused a division in the church with the result that a Second Herkimer church was organized in 1824 (cf under extinct churches) and ran along for some twelve years, when it was merged into the original church. Neither church prospered during these years, but with the building of the new structure, Rev. Spinner continued to preach in the German and Rev. James Murphey, who at the time was pastor at Manheim, began his work in the Herkimer church, preaching in the English language. In 1841 Spinner resigned from the Herkimer church, giving the rest of his ministry to the church at German Flatts. Rev. James Murphey began his work, as we have said, at Herkimer in 1836, following an eight year pastorate at Scotia, N. Y. On Spinner's resignation he became the pastor, and continued so until 1842, at the time supplying the churches at Frankfort and Mohawk, which he organized. In 1842 he resigned the field and went to Coeymans, but was recalled to the Herkimer church for a seven year pastorate (1843-1849). It was during this last pastorate that a revival occurred in the church which resulted in the addition of great numbers to the church. Mr. Murphy on resigning from this pastorate in 1849, supplied the churches at Frankfort and Columbia. He died in 1857.

Rev. Cornelius S. Mead was the next pastor coming from the 1st Rotterdam church and spending a decade in the Herkimer church (1850-1859). He had one other pastorate at Chatham, N. Y. During the last years of his life he supplied the churches of Ghent, Stuyvesant Falls, New Concord, etc. He died June 26, 1879, at Chatham, N. Y., and was there buried. Rev. Hugh B. Gardner next came to the church in 1860 from Coeyman's and New Baltimore, and was here for four or five years (1860-1864). He re-entered the Presbyterian ministry and died July 23, 1874, at Brooklyn. He was succeeded in the latter part of 1864, by Rev. Jeremiah Petrie, a native of Herkimer, and a Presbyterian pastor, who supplied the pulpit for several years (1864-1868), preaching also at Ilion, which church was organized at this time and he is the only known pastor. He died in 1910 in his 85th year. He compiled an excellent record of the Petrie family. The next pastor of the church was Rev. Gansevoort Consaul, who tho licensed by the Schenectady Classis in 1861, did not receive ordination from the Montgomery Classis until June 23, 1868, after he had supplied Fort Plain several years, and while preaching at Mohawk. His ministry at Herkimer began in 1869 and ran thro 1877. While traveling abroad, where for a year he supplied the American church at Geneva, he was allowed to demit the ministry, April 15, 1879. It was during his ministry that the interior of the church received its

handsome decoration of black walnut, and the imported English windows were put in. For a number of years Mr. Consaul was engaged in mercantile business in Watertown, N. Y. On August 30, 1898, he was accidentally and fatally shot while on a hunting expedition. Following Consaul the Rev. Ralph W. Brokaw was called to the pastorate and was ordained by the Classis of Montgomery in 1877, and remained with the church for five years, going in 1882 to the Springfield (Mass.) Congregational church, for a pastorate of similar length. In 1898 he became the pastor of the First Presbyterian church of Utica where he still abides in his strength. Rev. Henry M. Cox succeeded Brokaw in 1882 and resigned in 1890. Leaving Herkimer he spent twenty years in two pastorates in New York City, and since 1911 has been in the Harrington Park, N. J. church. Rev. John G. Gebhard next came to the church and served it for nine years (1891-1900). During this pastorate a commodious stone chapel was built in 1894. On leaving Herkimer Mr. Gebhard became the Secretary of the Board of Education of the Reformed Church which he has most acceptably filled ever since. Three short pastorates next ensued. Rev. Chalmers P. Dyke (1900-1903), who went from Herkimer to the Hamilton Grange church of New York City for a four year pastorate, since which time he has been in the Lowell (Mass.) Congregational church. Following in the work at Herkimer Rev. Jacob Dyke (brother of his predecessor), was pastor for thirteen months (December, 1903-1905), having come to the field after a few years in the Episcopal church of Iowa and South Dakota, tho he came into the Classis from the Congregational church. On leaving Herkimer he supplied the Mayfield Presbyterian church for a couple of years, and, later, was in the pulpit of the New Salem Reformed church, tho a member of the Presbyterian body. At present he is serving the East Moriches (L. I.) Presbyterian field. Rev. Charles F. Taylor who had been a Presbyterian missionary in New Mexico, and for a couple years previous to coming to this field was engaged in special evangelistic work, was the pastor during 1905 and 1906, going next, after a year's interim, to his present pastorate in the Westport (Ct.) Congregational church, and since 1913 has been pastor of the Greenwich, Ct. Congregational church.

Rev. B. E. Fake, who has frequently supplied churches in our Classis, a Lutheran minister, supplied the Herkimer pulpit from June, 1907, to September, 1908. The present pastor, Rev. J. Howard Brinckerhoff, after supplying the pulpit for two months, was ordained by the Classis and installed over the church in February, 1909. During this pastorate most extensive interior improvements have been made, a new organ secured, and the church has been greatly strengthened along all its lines of work.

INTERLAKEN REFORMED CHURCH

This church was formerly known as the "Farmer Village Reformed Dutch Church" and was incorporated in 1830. On October 28, 1830, pursuant to a resolution passed by the Consistory of the Lodi Reformed church (cf), a meeting of the citizens of the place was held and the following chosen as the first consistory of the



church: Peter Rappleye, John Kelly and Joseph Smith, elders, and Jacob Voorhees and Peter Ditmars, deacons. These were installed by Rev. Asa Bennett, pastor of the Lodi church, on November 28th, 1830. Bennett's call to the Lodi church provided that he should spend one-fourth of his time at Farmer Village. For several months after the organization these men were the only members of the new church. The church building was dedicated September 28, 1831, the Rev. J. F. Schermerhorn preaching the sermon. On June 8, 1831, a call was extended to Oscar H. Gregory of New Brunswick Seminary, which was accepted, and on August 11 following, he was ordained and installed pastor of the church. At the time there were thirty-one members, but within two weeks thereafter twenty-five united with the church. The first Sunday school was organized in 1832. Isaac Covert was chosen superintendent, served one year, and was succeeded by James C. Knight, who held the position thirty-nine years. Also during this pastorate the first parsonage was built on the spot where the present one now stands, on land given by Peter Rappleye, who had also given the land for the church building. This pastorate closed, with great regret among the people, after a period of six years and eight months. Later Dr. Gregory was pastor of the North church at Watervliet (1848-1870). He was President of General Synod in 1860. Union College gave him the degree of D. D. in 1853. He died December 11, 1885, at Watervliet.

Rev. Benjamin Bassler was the next pastor, commencing work September 1, 1838, and continuing until his death twenty-seven years later (1866). Mr. Bassler came to the church from Sharon and

Cobleskill. He was a Swiss by birth. He began his ministry under the most favorable circumstances; the church was prosperous, out of debt, the congregation increased in strength and numbers. The parsonage was repaired at a expense of several hundred dollars in 1842. In 1850 a session house was built at a cost of $604. In the year 1857 the church building was extensively repaired at a cost of $3,000; an addition of nineteen feet was made. The galleries running around three sides of the auditorium were taken down, and the pulpit removed from the west to the east end of the room. On September 6, 1857, the church was rededicated, the Rev. O. H. Gregory preaching. The parsonage was again repaired in 1860, at a cost of $450, and a new organ costing $1,000 was purchased in 1861. More than two hundred and fifty were received into the church during Mr. Bassler's ministry. Rev. Wm. W. Brush succeeded Bassler, coming to the church from the New Brunswick Seminary in 1866, being ordained and installed in June of that year. Twenty-three were added to the church during his pastorate. Leaving in April, 1868, he went next to Marbletown (Ulster Co.), and, later, to Geneva. He died in 1878. Rev. Albert A. Zabriskie followed, coming also from New Brunswick, and was ordained by the Geneva Classis and installed over the church July 29, 1868, resigning November 1, 1869. Twenty-six were added to the church in this pastorate. After ten pastorates in New York and New Jersey, Mr. Zabriskie became pastor of the Bloomington, N. Y. church, his present field.

The Rev. J. C. Forsythe succeeded Rev. Mr. Zabriskie, commencing his labors in May, 1870. The parsonage was again repaired at a cost of about $450, and thirty were added to the church during the five years of his ministry here. Leaving Interlaken he entered the Presbyterian church. He died in 1898. In November, 1875, Rev. Philip Furbeck was called and his pastorate continued until October, 1881. Fifty were added to the membership of the church under his ministry. In 1877 the interior of the church was extensively repaired at a cost of about $2,500. Mr. Furbeck had a four year pastorate at Fonda (cf). He went next to Little Falls, N. J. for a six year pastorate, then returned to the Montgomery Classis and was at St. Johnsville for five years (1888-1892). He died after a pastorate at Taghkanick, July 23, 1899. After Mr. Furbeck, Rev. Wm. H. Nasholds was called, and installed March 1, 1882. During his service the old parsonage was sold and removed and the present one built on the old site. The total cost for building the new parsonage and repairing the barn was $2,800. Thirty-seven were admitted to the church during his pastorate, which terminated October 1st, 1887. Mr. Nasholds had come to Interlaken from Geneva (cf). Since 1905 he has been in the Second Church of Rotterdam. In May, 1888, the Rev. F. W. Palmer accepted a call from the church and was installed July 19th, continuing to serve until February 15, 1893. During this period the church grew rapidly in membership and in power, and enjoyed great prosperity. One hundred and forty members were admitted into the church, and the membership numbered about two hundred and sixty. The old session house was taken down and an addition was built on to the church, comprising parlors, dining hall, and kitchen at a cost of $1,200, in 1889. At the April communion in 1890, thirty-eight were received. Mr. Palmer also organized the Christian Endeavor, King's Daughters and Young Ladies' Missionary Society.

Mr. Palmer entered the Presbyterian ministry and has served for many years in Auburn as pastor of the Central Presbyterian church.

The present pastor, Rev. E. B. Van Arsdale, was ordained and installed in this his first pastorate on the 8th day of August, 1893. During these years about one hundred and eighty-five have been received into the church. In the Fall of 1904 the church building was thoroughly renovated at an expense of $3,000. The church was rededicated January 12, 1905, the sermon being given by Rev. F. W. Palmer of Auburn, a former pastor. This church, now in its eighty-fifth year, has had a record of steady growth in numbers, of wholesome, spiritual development, of prosperous, financial administration, is thoroughly organized and active in all departments of its life, and is today a leading influence in community affairs, and a loyal supporter of the interests of the denomination and the kingdom.

JOHNSTOWN REFORMED CHURCH



When Sir Wm. Johnson settled here in 1762 he called the place after his son, Johns-town. The old jail and Johnson Hall built at this time are well preserved buildings to this date. Under the extinct churches it will be noted that many efforts were made in other days to establish a Reformed Dutch church at Johnstown. Churches were organized at Kingsborough, Mayfield, Fondas Bush and other near by places. Here at Johnstown, tho preaching services were regularly conducted by the pastors at Fonda and Amsterdam (Ten Eyck and Van Horne), and an organization was incorporated under the title of the "Kingsborough Reformed Church," still the church of longest duration was the "True Reformed" or "Wyckofite" church which was begun in 1821 and ended in 1855. A church building, erected in 1838, is still standing and occasionally used by the Glen preacher. The present Re-

formed church of Johnstown was organized in 1894. Rev. J. H. Enders, Synod Missionary and Rev. Wm. Schmitz of Fultonville conducted the initial services in the Fire Engine House near the Fair grounds in 1893. During the Summer of 1894 Rev. H. C. Willoughby gathered the nucleus of a church. On October 10, 1894, the organization was effected with seventeen members. Ground was secured and a Christian Endeavor church (No. 3) was erected. The dedication took place February 6, 1895. The first consistory was, Peter Fox, Wm. C. Van Alstyne, elders, and T. W. Van Slyke and Wm. Topp, deacons. The first pastor was Rev. John Van Burk who came to it from the dual pastorate of Clarksville and New Salem. After eight years Mr. Van Burk resigned to accept the pastorate of the Athens church, where he remained upwards of five years, going in 1910 to the Congregational church of Monterey, Mass. He is now supplying the Congregational church of Swanton, Vt. Succeeding Mr. Van Burk was Rev. Chas. V. W. Bedford who was ordained by the Montgomery Classis and came to the field in 1902, and remained thro 1909, going next to a three years stated supply of the Currytown-Sprakers field, and in 1912 taking up work at Hagaman where he is at present pastor. During this pastorate, in 1904, the Hillside Park chapel was bot and added to the rear of the church.. Following Mr. Bedford came Rev. Peter S. Beekman, who had already been a member of the Classis (Currytown, 1893-1901). Mr. Beekman began his work at Johnstown in 1909 and is the present pastor. In 1909 the present parsonage was built. In 1915 eighty-five members were received. The men of the consistory are V. J. Lasher, Nicholas Glenar, Frank Billington, and W. J. Sprakers, elders, and Henry Edwards, George Person, Fred J. Vosburgh and George Pedrick, deacons. In connection with the Johnstown work a Union work is kept up at Sammonsville. Formerly, especially in Rev. Boyd's day, the Fonda church looked after this work. This movement is a half century old and the services are held in the public school building. During a recent evangelistic campaign in Johnstown, eighty-five members were added to the roll.

LODI REFORMED CHURCH

The first church in Lodi (Seneca county) was Presbyterian, organized in 1800 by the Rev. John Lindsay who remained with the church until 1805. The town of Lodi was formed in 1826. While the church was called the "First Presbyterian Church of Ovid," it is not to be confounded with the later organization in Ovid village in 1803, which was organized by Rev. Jedediah Chapman. The 1800 organization, changed in denominational name, and, later, in location, is today the "Reformed Church of Lodi." During Lindsay's pastorate the first building was erected, but after his going there was no other Presbyterian minister, the church becoming Dutch Reformed in 1808. In the interim services were, however, occasionally held, among the preachers being Revs. John Stuart, Lewis Williams, M. Misner (Bapt.) and Rev. Wm. Clark. These men also preached in the churches of Ovid village, Lodi, and Hector. The 1803 organization erected a primitive log church in 1804 on ground donated by Judge Silas Halsey who had come into the country from Long Island in 1792.

It stood with its gable end toward the road, the entrance from the south, and the pulpit in the north. The building was never completed, yet it served for twenty-five years. It was organized in Halsey's barn which served as the house of worship until the hewn-log church was built. The ministers mentioned in connection with the 1800 organization (which worshipped for several years in the court house) also served this church, which was made up largely of persons at variance with the other church. From 1804 to 1806 Rev. John Stuart supplied the pulpit, and in 1828 when the Reformed Dutch church of Lodi village was erected.

In the Presbyterian record book (1800 church) under date of February 27, 1809 is a record of the election of elders and deacons in the new "Protestant Reformed Low Dutch Church of Ovid." Stephen Voorhees, Tunis Covert, John Groenendike and Joshua Covert were made elders, and James Vanliew, Nicholas Huff, Daniel Bassett, and Peter Rappleye were made deacons. This consistory was installed by Rev. Abraham Brokaw (cf Glen), who was installed pastor of the church in 1809 by Rev. Conrad Ten Eyck of Mayfield (Montgomery county). Originally Lodi belonged to Montgomery, then to Cayuga,



then to Geneva, and came back into the fold of the Montgomery Classis a century after its organization. Under Brokaw's ministry the church grew until in 1822 it numbered some two hundred members. This was the year that the "Wyckofite" or "True Reformed Church" (cf) was organized and Brokaw was one of the malcontents who joined the secession movement. As a result, locally, a majority of the consistory, but a minority of the membership, went with their minister (already suspended by the Classis) and organized another church which he served until 1838 when he was succeeded by Rev. Archibald McNeil who continued in the field until 1865, after which time there was occasional preaching until 1873 when it ceased altogether and the building erected by the secessionists was taken down in 1876. Rev. Brokaw died July 17, 1846, and is buried in the cemetery attached to the old church in which he ministered. He was eighty-six years old. On his grave stone is the data—"Born in Somersett county, N. J., April 23, 1760. Ordained in the Reformed Dutch church in 1798. Seceded in 1822."

After the secession the new consistory elected were, John Kelly, John I. Sebring, Falkord Sebring, and Ruloph Voorhees, elders, and Cornelius Wyckofl, Stephen C. McCoy, Joseph W. Smith, and Joseph Stull, deacons. These were installed by Rev. Jacob R. H. Hasbrouck (cf Mapletown). The litigation caused by this division was at last settled in favor of the Reformed Dutch church but it cost the total value of the property to defend the title. During these days of trouble the congregation was frequently preached to by missionaries of the Reformed church, among them being, Rev. Sam. Van Vechten, John Van Derveer, Ferdinand Van Derveer, Johathan F. Morris, and John F. Schermerhorn. Having lost their church property, they met in various places, at times in the homes, again in wood sheds or barns. But amid all this distress the people of the Dutch church were loyal and kept to the faith. The next pastor was Rev. Abraham Messler (1825-1828) during whose ministry a new church was erected. In December, 1824, the following committee was appointed to superintend the building of a new church: John P. Nevius, J. H. Halsey, Tunis Covert, Henry Montgomery, and John De Motts. The church was erected at Lodi village (De Mott's Corners). A subscription paper extant is nine feet long and holds the names of one hundred and eighty-one subscribers who gave $3,520.

Rev. Messler was installed pastor of the church in June, 1825, the service being conducted by Rev. David R. De Fraest of Cato (cf). The church was dedicated November 9, 1826. On July 24, 1828, Mr. Messler resigned to enter a missionary work in New York City. Two pastorates followed, in Pompton Plains and at the 1st Raritan (N. J.) in which latter he died, at the close of a half century pastorate on June 12, 1882. Messler was a prolific writer, a trustee of Rutgers, and President General Synod in 1847. The next pastor at Lodi was Rev. Asa Bennett (1828-1838). Later he was pastor at Constantine, Mich. (1843-1845), and died in 1858. It was while Bennett was pastor that the Farmerville church was organized (1830), the child of the Lodi church. A house was also bought at this time for the minister to dwell in, and was so used until the coming of Rev. Van Neste when another parsonage was obtained. During Bennett's ministry two hundred and sixteen members were received.

Rev. John A. Liddell succeeded Bennett (1838-1848), during whose ministry a hundred and twenty-one new members were received. Mr. Liddell was a Glasgow graduate, an attractive and able preacher. He served the church at Cicero for a year after leaving this field, and died in 1850. After a year Rev. Garret J. Garretson was installed in September, 1849. Rev. Gustav Abeel, a Rutgers trustee for forty years, then in the Geneva church, preached the sermon, as he did also for Mr. Liddell eleven years previously. Mr. Garretson remained three years (1849-1852), and died within a couple of months after the relationship was dissolved. After an interim of a year, Rev. Geo. J. Van Neste was installed in November, 1854. Van Neste was connected with the celebrated family of that name in the Dutch Reformed church. He remained until November, 1865. During this pastorate the church numbered two hundred twenty-three members, its largest roll. One hundred and thirty-four were received while he was pastor. After several pastorates he took up the work at St. Johnsville (cf), and later was pastor at Flatbush, and Pottersville, N. J. at the latter place dying in 1898. Rev. John Addison Van Doren

was next called, and accepted (New Years, 1866), but a serious illness prevented his being installed. He remained here but six months. In 1866 he became the first pastor of the Annandale, N. J. church, and remained in that field until 1873, when he retired from the active pastorate; Rev. Isaac H. Collier from Nassau, N. Y. was installed by Geneva Classis January 29, 1867, and remained until September 25, 1869. Forty-five were added during this ministry. Leaving Lodi Mr. Collier had pastorates at Saratoga and Montville, N. J. when he entered the Presbyterian ministry; and while supplying the Oakfield, N. Y. church died, February 19, 1881. For more than a year following the close of the Collier pastorate the pulpit was supplied by Rev. Alexander McMann, who had been in the Ithaca Dutch church for seven years (1831-1837), and had gone into the Presbyterian body in 1862. He died in 1893. The next settled pastor was Rev. H. P. McAdam, who delivered an interesting address at the Centennial. Mr. McAdam began his work about New Year's, 1871. In the Autumn of 1871 repairs upon the church were begun under the committee, S. S. Gulick, Peter Lott, P. V. W. Bodine, Voorhees Minor, and Covert Osgood. The expense incurred was $6,500. Six months later, July 14, 1872, the church was burned. Two hundred of the members and friends of the congregation at once subscribed toward a new church and the congregation began to build under the direction of the former committee of repairs, and $20,000 was spent, the new church being dedicated July 15, 1873, Rev. Wm. W. Brush of Geneva preaching the sermon. Rev. McAdam remained thro a part of 1884 when he went to the Wolcott Presbyterian church of Utica, later pastor of the Worthington (O.) Presbyterian church, and has been living retired at Saugerties since 1905. The present parsonage was built in this pastorate. His successor at Lodi was Rev. Chester P. Murray (1884-1886), a Presbyterian minister who reentered the work of that church and is now living in Cleveland, O.

Rev. William H. Ballagh succeeded Murray, remaining thro 1888. Mr. Ballagh died at Palmyra, N. Y. in 1892. The next pastor was Rev. Charles F. Porter (1888-1904), an Auburn graduate who came from the Alden Presbyterian church to a sixteen year pastorate at Lodi. For several years now Mr. Porter has been connected with the New York State Library at Albany. Rev. Frederick Perkins of Bainbridge (Ga.) took up the work in 1905 and remained thro 1909, going next to St. Johnsville where he is now pastor. Succeeding him was Rev. Seth Cook who was installed in 1909 and dismissed in the Fall of 1914, going to the Dryden, N. Y. Presbyterian church. Rev. E. J. Meeker, who had served the churches of Mohawk and Glen, next took up the work in December, 1914, and is the present pastor. The Reformed church of Lodi has sent many men into the ministry, evidencing the sort of work that has been accomplished there thro the years. Among these have been Revs. Elbert Nevius, Arad Sebring, John Minor, James Wyckoff, William Cornell, Minor Swick, G. DeWitt Bodine, John V. N. Schenck, Elbert Sebring, Charles Wilson, and John Van Neste. A son of Rev. Isaac Collier, William M., after the Spanish-American war became the American Ambassador to Spain.

MANHEIM REFORMED CHURCH



Manheim is very nearly the central point of New York state and is five miles east of Little Falls. It has been an immemorial tradition in the community that the town was so called by Dr. Wm. Petry out of his personal associations in a town of the same name in Baden, Germany. Manheim was set off as a town from Palatine on March 3, 1797, and on April 7, 1817, it was annexed to Herkimer county. Originally Sir Wm. Johnson owned all the land hereabout, the same having been granted to him a few years before his death by King George, some forty thousand acres in all, called the Royal Grant. The oldest patent of land in the town was given to Rev. Petrus Van Driesen who for a quarter-century was in the old First Dutch church of Albany. This grant was made in 1737 and contained twenty-five hundred acres. With him was joined Rev. John Jacob Ehle, and both of these men conducted a mission among the Indians, Ehle keeping at the work at what is now called Fort Ehle (still standing), for upwards of half a century, or until his death, about 1780. Originally the town of Manheim was in what was known as the Stone Arabia district, created in 1772, but in the following year the same was changed to Palatine district. In March, 1778, the Indians and Tories invaded the settlement and caused general devastation, some scalps were taken besides quite a number of prisoners. Among the families who suffered were those of Cobus Mabee, Conrad, Joseph, Abram and Jacob Klock, Mabus Forbush, Robhold Ough, Adam and Rudolph Furrie, Henry Shafer, John and Michael Keyser, Calvin Barnes. Between 1786 and 1796 the supervisors of the town were: John Frey, Christian Nellis, Jacob Eaker, Frederick Getman, Samuel Gray, and Jacob Snell. Judging from the votes cast for Governor in 1786 there were a thousand population in the town then, while in 1796 there were over six hundred electors, indicating a population of thirty-five hundred.

With the settlement of the town of Manheim in 1770 the people who were mostly German, soon formed the first church organization, and as they had to depend on the Stone Arabia Dutch Reformed church for preaching, naturally the organization followed that denomination. Among the influential men of that day were Jacob Markell (later a congressman), Michael Myers, Andrew Finck, Dr. Wm. Petry, John M. Petry, and others. Most of the inhabitants were unprogressive and uneducated. They did not keep up either their German language or adopt the English, but used what was called a Mohawk Dutch. But with the coming of the New England settlers, who were better educated and more enterprising, and with the English preaching and English teaching in the schools, the community assumed a higher condition in morals and education. Sometime before

the Revolution there were four of the Snell brothers, Jacob, Joseph, Peter, and Suffrenus, who gave seven acres of land for the church and twelve acres for the school. So many Snells lived in the vicinity that the place was popularly known, and is in a measure to this day, as "Snell's Bush." The first church built was burned sometime during the Revolution. The second church, probably erected soon after the war, served the congregation until 1850, when it was taken down, part of its timber used in the construction of the new edifice. On January 8, 1850, at a meeting of the congregation it was voted to build a new "St. Paul's Reformed Protestant Dutch church" to be sixty by forty feet, and the following committee was appointed to build it: John Markel, Peter P. Snell, and Jacob Yoran. The consistory at this time consisted of elders, Peter A. Timmerman and Jacob Yoran; deacons, John Garlock and Levi Timerman. The "slips" (pews) were sold on February 3, 1851, for $4,464, and among the purchasers were eighteen Snells and ten Timermans. Peter P. Snell's family was so large that he bought two pews for $221, while Adam A. Feeter paid $141 for a single pew, and Jehoram Snell $136 for a pew.

All but half an acre of the nineteen acres given by the Snells was finally deeded to the church, an act of the legislature being necessary to consummate the deal and establish the title. In 1801 the Rev. Caleb Alexander who was travelling thro the country wrote, "between Fairfield and Little Falls is a Dutch settlement called Manheim—rich farms, a meeting house and a minister. The church was at first called the Reformed Calvanist church, and was incorporated in 1792. Originally it was a German Reformed church, and is called "St. Paul's" in the incorporation article. It united with the Montgomery Classis September 27, 1822. Consistory minutes which are extant begin in 1850, all previous ones seeming to be lost. The membership roll begins in 1860 and the marriage register in 1872. An 1839 subscription list for a coffin cloth contains the names of Jacob I., Joshua, Adam P., Simeon, Peter P., Peter, Frederick F., and George P. Snell, Adam H., David, Levy and Samuel Timerman, Benjamin and Nicholas Petrie, John and Jacob Yoran, John and Hiram Gerlock, Adam Feeter, John Markell, Jonas Elwood, Joseph Casler, Henry Dockey, John Moyer, Henry Young, Daniel Getman, Isaac Smith, and Uriel Van Valkenburg. The first pastor at Manheim was the Rev. John H. Dysslin of St. Johnsville Reformed church (cf), who began preaching here in 1770 and supplied the pulpit for nearly a quarter of a centry. Dysslin was a scion of Swiss nobility, coming to America to seek his fortune, shipwrecked on the high seas, and vowing to God while tossed about on the wreckage that if He would spare his life it should be devoted to God's service. He was rescued, brot to New York, returned to Switzerland for education, then returned and spent the rest of his life in the Reformed ministry (cf St. Johnsville).

In 1820 Rev. Isaac Ferris (Chancellor of New York University, 1852-1873, dec.) was appointed by the Board of Domestic Missions to labor in the Classis of Montgomery. He spent considerable time at Danube, Manheim, Oppenheim and Herkimer. He reports that Manheim had no ecclesiastical connection at the time with the Classis. The Fonda records give the names of the men elected July 3, 1816, for consistorymen, elders, Adam H. Timmerman, Lawrence Timmer-

man, and John Rasbach, and deacons, Suffrenus Snell, Peter P. Snell, and Adam Kilts. These were ordained by Rev. Daniel De Voe, who was called to this church and Oppenheim in 1816. He came from Middleburgh. Following him came Rev. Stephen Z. Goetschius who after a couple of years work seceded from the denomination and joined the "Wyckofites," and was suspended by the Montgomery Classis. Later (1828) he reentered the church and served Canastota as a supply for two years (1836-1837) and then went west. Following Goetschius in the pastorate was Rev. Isaac S. Ketchum (1822-1830), who was ordained here, and spent about the same time in the Stone Arabia pastorate (cf). Among the families in the church at the time shown by an old list were those of Ayres, Altenburgh, Baum, Beardsley, Bloodough, Cook, Couch, Dockstader, Feeter, Fink, Garlock, Getman, House, Hart, Ingham, Johnson, Klock, Kilts, Loucks, Lipe, Markel, Nestle, Owens, Powell, Petree, Pettibone, Richtmyre, Rasbach, Snell, Shults, Shaver, Scott, Timmerman, Turney, Tacka, Vedder, Van Allen, Van Valkenburgh, Woolaver, Walrath, and Yoran.

Rev. John Manley (1831-1833) was the next pastor; he died in 1871. Rev. Jas. Murphy who was pastor at St. Johnsville (cf) supplied from 1834 thro 1836. Rev. Paul Weidman came to Manheim from a seventeen year pastorate at Schoharie, and remained here from 1837 almost up to the time of his death in 1852. This is what Corwin's Manual of the Reformed church says, but Rev. John DuBois began his work in the ministry here in 1843, remaining three years, and going next to Cicero (cf). And after this Rev. Abraham H. Myers came in 1848 and staid here thro February, 1852. He began his work in the Montgomery Classis at St. Johnsville (cf). After this the Rev. Paul Weidman returned for an eight year pastorate (1852-1860), relinquishing the active ministry of forty years in October, 1860. Rev. Rufus M. Stanbrough on his graduation from New Brunswick, came to field in the spring of 1861 and was ordained and installed over the Manheim church in October that year, serving the church at Indian Castle also, on the south side of the river. He also supplied the Stone Arabia church (cf) for a while. He remained until June, 1876. Later he was six years in the Columbia church. He died in 1905. Rev. Algernon Matthews, who succeeded Stanbrough in the Manheim church in November 1876, was born on the Isle of Geurnsey and educated in Germany, tho graduating at New Brunswick in 1875. He remained with this church thro 1878, and then entered the missionary work of the Presbyterian church in Canada.

During the year 1880 from November thro October, 1882, the pulpit was supplied by the Rev. John Minor who had previously been pastor of the first Amsterdam church (cf). For several years the pulpit was supplied by the St. Johnsville and other nearby pastors. In the records are the names of Rev. David E. Van Giesen, George W. Furbeck and Rev. Philip Furbeck (cf St. Johnsville). In 1892 David T. Harris was received from the Methodist Conference and was ordained and installed over the church which he served for two years. He is now pastor of the West Copake church. Rev. Fred W. Ruhl was next called, coming to the church from Cicero, and staid four years (1892-1895). Again the church began an itinerant supply. Rev. Louis H. Baehler's pastorate began in 1898 and continued thro a part of 1900. Mr. Baehler entered the Presbyterian church, retiring from the active work of the ministry in 1912, and spent the rest of his life

at Schenectady, where he died in 1914. A brother of Rev. Baehler, Rev. P. G. M. Baehler, is in the Williamson, N. Y. Reformed church, while his father, Rev. P. B. Baehler served several Holland churches in New York, and the grandfather, was a preacher at Zwolle, Holland. This was the last settled pastorate at Manheim, whose pulpit has been since supplied, mostly in the summer time, by seminary students, neighboring pastors, and the classical missionary. Among the supplies of the pulpit may be mentioned Rev. C. V. Bedford (1896), now of Hagaman, N. Y.; Rev. John A. Thomson (1892), now of Middlebush, N. J.; Benjamin F. White (1902), now of Germantown, N. Y.; Rev. Burton J. Hotaling (1904), now of Albany, N. Y.; Rev. Henry D. Cook (1905), now of Paramus, N. Y.; Rev. Daniel G. Verwey (1906), now of Walkill, N. Y., during whose summer services the church was repaired and renovated; and Rev. George S. Bolsterle (1907), now of N. Y. City. During 1908 the pulpit was supplied by a young Christian worker, Henry McIlravy, and in 1909 the Rev. R. J. Van Deusen, a Lutheran pastor, preached here in conjunction with Inghams Mills. During the summers of 1910 and 1911 the work was done by the student, Andrew Van Vranken Raymond, Jr., who is in the Presbyterian church at South Wales, N. Y. During the summer of 1912 the Rev. Arthur J. Wyman of the Little Falls Presbyterian church supplied, and in 1913 the classical missionary of Montgomery, Rev. W. N. P. Dailey, preached occassionally thro the year. Rev. Herbert D. Leland, now of Utica, supplied one summer, and Rev. Edward B. Irish of Fultonville, spent his 1914 vacation on the field ministering to its wants. The church cemetery has recently been cleared and beautified and may be seen for many miles, on the high land surrounding the church. The principal burials are the Snells, Timmermans, Yourans, Feeters, Garlocks and Markells. The oldest stone in the yard marks the burial spot of Peter Snell who was born in 1731 and died in 1804. Other burial spots not far distant, as the one on the Beardsley farm where many of the Kilts family are interred, and another surrounding the Lutheran ("Yellow") church, where many of the original settlers were buried, as the Keysers, Windeckers, Bellingers, Petries et al. were laid to rest, are interesting spots for the student of the early history of the town of Manheim and the valley of the Mohawk.



MAPLETOWN REFORMED CHURCH



Another name for the place is "Middletown," and in the earlier records the church is often given this name. The sugar maples abounding in the vicinity naturally suggest the origin of the name of the place. Jacob Ehle and Joseph Knox were settlers here in 1791. Mr. Knox died in 1809, Mr. Ehle in 1850. Services were held as early as 1793, but the organization was not perfected until September 12, 1801, the meeting for the same being held at the tavern of Elisha Taylor and presided over by Rev. Isaac Labagh, who at the time was preaching in the churches of "Sand Hill" (Canajoharie), Stone Arabia, and Sharon. Jacob Ehle is mentioned in the 1801 Fonda records as a trustee. A full consistory was chosen and services were continued in the homes of the members until 1805, when the first house of worship was erected. Jacob Ehle, Ebenezer Hibbard, Jacob S. Keller, Daniel Van Hoesen and Ebenezer Lathrop were the first consistory. The first pastor was Rev. John Calvin Toll (Tol), who had studied under Livingston, and on his ordination in October, 1803, assumed charge of this church, preaching also at Bowman's Kill (Buel) and Westerlo (Sprakers). Mapletown renewed its call November 3, 1807 (approved in Classis May 31, 1808), and again renewed it December 20, 1817. The 1807 call is signed by Peter Clement, Elijah Taylor, Ebenezer Hebberd and John R. Van Evera, elders, and Luke Wesseley, James Dey, Peter Deremer and Garett Van Valkenburg, deacons. The 1817 renewal is signed by Peter Deremer, David Huguarin, L. Van Dervolgen and James Dey, elders, and Peter Clute, Rudolphus Dingman, John Davis and William Smith, deacons. After a pastorate of some eighteen years Mr. Toll left the denomination and joined the "True Reformed Church" ("Wyckoflte"), and organized a church of this name at both Westerlo and Middletown, and spent a second eighteen years in these two fields. He died at Glenville in 1848. During his pastorate at Mapletown (1803-1821) he married two hundred couples and baptised six hundred and fifty infants and received one hundred and seventy members into the church. Rev. Toll was born in 1780 and died in Glenville in 1849 at the old Toll homestead. His father was Adj. Carl H. Toll of the 14th Regt. N. Y. Militia. Rev. Toll was chaplain in Lieut. Col. John Roof's regiment of Montgomery county. His wife was Annatje, daughter of Barent Mynderse of Guilderland (a Lieut. Col. in the war of 1812), whom he married in 1802. During 1820 and 1824 Rev. Samuel Van Vechten occassionally preached here. After an interim of a few years, with a Rev. Alonzo Welton supplying one of them, Rev.

Douw Van Olinda, a native of Charleston, became the pastor (1827). Rev. Buckelew, pastor at Mapletown (1851-1854) in an article in the "Christian Intelligencer" says that Van Olinda was pastor in 1824, but this can hardly be so, since on graduation from New Brunswick in the class of 1824 Van Olinda spent a year in missionary work at Johnstown, Mayfield and Union, and in 1825-1827 he was the pastor at Palatine (St. Johnsville). Mr. Van Olinda's pastorate closed in December, 1831. After serving the church at New Paltz (1832-1842), he returned to the Classis (1844) and was pastor at Caughnawaga until the time of his death in 1858. In 1831 the custom of electing deacons was discontinued and trustees were elected. In 1883 the Board of Trustees was disbanded and a return made to the election of deacons.

Rev. Jacob W. Hangen came next to the church from Columbia (cf) and was installed March 14, 1832, and remained four years. He served Currytown while pastor here. Consistorial meetings were held monthly and a fine of fifty cents was imposed on the members who were either absent or tardy one hour. During Hangen's pastorate the name of the church was changed from "Middletown" to that of Mapletown. Hangen had several other pastorates in the Reformed church, then entered the German Reformed church, preaching in Pennsylvania, where he did at Trappe in 1843. A brief pastorate of two and a half years followed by Rev. Harrison Heermance, who came September 25, 1837. After several years in the active work of the Presbyterian ministry, Heermance became an army chaplain. He died in 1883. From 1842 thro 1848 there were no consistorial records kept. Rev. Thomas Frazier was pastor in 1840 thro 1843, of whom we know nothing further except that he died in Montreal, Canada, in 1884. Jasper Middlemas succeeded him in 1844 and acted as a stated supply thro 1846. The next pastor was Rev. John H. Carle (1847-1851) whose ill health compelled him to give up the active ministry. Rev. William D. Buckelew was next called and began his ministry in this church in 1851, and spent forty-two years in the pulpit, his death occurring in 1893. He was four years at Mapletown. During Buckelew's ministry a new church was built. The last service in the old church was held Sunday, May 30, 1852. The church was taken down during the following week. The corner stone of the new church was laid July 8, 1852, by Rev. J. C. Van Liew of Stone Arabia. The church was finished in October, 1852. Rev. John J. Quick's pastorate extended over seven years (1856-1862). He also preached at Currytown, which was frequently joined with this church in pastoral work. Rev. Richard M. Whitbeck succeeded Quick, was ordained and installed by the Montgomery Classis but remained only two years, 1863 and 1864. After a few more years he left the active ministry to enter educational work and lived a retired life for many years at Hudson, N. Y.

Rev James M. Compton was next called and staid four years or until 1868, but to remain in the Classis for twenty-five years at Stone Arabia and Ephratah (1868-1870), Columbia and Henderson (1870-1875), Union (1875-1876), Sprakers (1878-1882), Mapletown again during 1882, and, finally, Columbia again from 1888 to the time of his death at the latter place, December 12, 1891. Josiah Markel supplied the Mapletown pulpit from the summer of 1869 thro the summer of 1871. His death occurred at Albany, N. Y., in 1898. He had not been

in the active ministry for twenty-five years. Two years the pulpit was occasionally supplied by different men, and until Rev. George Sharpley became pastor in 1874 who resigned in 1880. He was licensed and ordained by Montgomery Classis. A son of this pastor, Giles H. Sharpley, after studying at Rutgers and New Brunswick (1888-1889) entered the ministry of the Episcopal church, graduating from the General Theological Seminary in 1897. In 1880 from May to December the pulpit was supplied by Rev. Dewey Jones. Rev. John Minor was installed in 1882 and remained thro 1884. Later Mr. Minor supplied several Presbyterian churches and died November 20, 1890, while supplying the Fort Herkimer church (cf). Rev. Garret Wyckoff succeeded Mr. Minor, coming to the church in 1886 and staid two years, to be followed by Rev. Henry H. Sangree (1888-1893). Mr. Wyckoff is now supplying the church at Flatbush, N. Y. Mr. Sangree entered the ministry of the German Reformed church and later still that of the Presbyterian and is now in Philadelphia, Pa. The last installed pastor at Mapletown was John A. Thomson (1894-1902). Since leaving this charge Mr. Thomson has been pastor at Middlebush, N. J. Following Mr. Thomson Rev. E. M. Forest supplied for a year, after which the Rev. Frank R. Shepherd (Presb.) supplied for three years (July, 1903-March, 1906). Beginning Septemper 30, 1906, Rev. Sybrandt Nelson of the Buel Presbyterian church began a supply which continued until October 23, 1912. During the summer of 1913, Mr. Charles Stube, a New Brunswick Seminary graduate, supplied the church. The present supply, Rev. Elmer E. Frederick, has had charge of the Buel Presbyterian church and of Mapletown since the fall of 1913.

MOHAWK REFORMED CHURCH



The Reformed Protestant Dutch church at Mohawk was organized in 1838 by the Classis, and the following year incorporated. At the time of organization Christopher Bellinger and Samuel Meeker were elders, and Samuel Bellinger and Henry Harke, deacons. The lot for the church was given by Frederick Bellinger. The church records were lost in a hotel fire during Mr. Meeker's pastorate. The first supply of the church was the Rev. James Murphey, who at the time was the pastor of the Herkimer church (cf). Rev. Jedediah L. Stark followed in 1842 and died in 1862 and was buried at Utica, N. Y. Corwin says that Mr. Stark preached at German Flatts, Mohawk, and Frankfort at the same time thro the years 1843 and 1844, and from 1844 thro 1846 he preached at Mohawk and Frankfort, and from 1846 thro 1852 he was the pastor at Mohawk, from which

place he went in 1852 to Fort Herkimer (German Flatts) and continued there until 1857, when he ceased the active work of the ministry. Mr. Stark preached for several years at Mohawk, Frankfort and Fort Herkimer on every Sunday, covering the eleven miles with horse and wagon. His first pastorate of twenty years was at West Brattleboro, Vt. (1820-1840). Rev. Elbert Slingerland came to Mohawk in 1865 and after a couple years work became a pastor emeritus, and died in 1875 at the age of seventy-five. This was his second pastorate, the first occuring during 1855 and 1856. He also preached at Hagaman (cf) and Chittenango in this Classis. Rev. John W. Hammond followed Slingerland in 1856 and staid thro 1859. He had several other pastorates in the Dutch church, and died in 1876, soon after the close of his pastorate at Roxbury, N Y. Rev. Charles D. K. Nott succeeded Mr. Hammond in 1859 and preached for five years, when he entered the Presbyterian church ministry. Then came the second pastorate of Mr. Slingerland, of which we have spoken above. Rev. G. D. W. Consaul (later pastor at Herkimer-cf) supplied the pulpit at Mohawk during 1867-1869, at which time he was ordained by the Classis of Montgomery. Rev. Frederick F. Wilson became pastor in 1870, coming from the Scotia church, thro a part of 1872. After a few other short pastorates he became inactive, about 1890, and twenty years later died at Asbury Park, N. J., in 1910.

Rev. Francis M. Bogardus was called to Mohawk in 1872 and resigned in 1876. He continued in the active pastorate for twenty years more, and has for some years been living retired at Asbury Park, N. J. Rev. John G. Lansing (son of Dr. Julian Lansing, a missionary at Damascus) was born in Syria at Damascus in the street called "Straight." He was licensed and ordained by the Montgomery Classis in 1887 and installed over the Mohawk church, which pulpit he occupied for three years. After a second pastorate of five years at West Troy (1879-1884) he was made Professor of Hebrew in New Brunswick Seminary, which chair he occupied for fifteen years when he resigned to take up editorial work at Denver, Co., where he died in 1906. He was the author of several volumes on Old Testament exegesis, and the founder in the Reformed church of the Arabian Mission. Rev. James Edmondson was licensed by the Montgomery Classis in 1868; the next record of him is as supply at Cicero (1879-1881), from which field he was called in 1881 to the Mohawk church which he served until some time in 1886, when he went to Sedalia, Mo., where he died. In 1882 Rutgers gave him the degree of Ph. D. Rev. John H. Brandow succeeded to the pastorate in 1886 and resigned in 1888. He was ordained by the Montgomery Classis. He went from Mohawk to the Oneonta Presbyterian church, from which field he came back into the Reformed ministry in 1895, and settled at Schuylerville. In 1905 he was called to Schoharie, and was there until 1908 when he became the Albany Synodical Missionary which position he still fills, with residence at Albany, N. Y. The next pastor was Rev. Albert Dod Minor who was licensed in 1879 by the Classis of Montgomery, and ordained and installed over the church at St. Johnsville (cf). In 1888 Mr. Minor came to the Mohawk field, at the same time, and for a few years following his resignation from Mohawk (1891) supplying the pulpit at Fort Herkimer. Mr. Minor died in 1910. Following Mr. Minor was the Rev. Ira Van Allen (previously pastor at Owasco), who was installed pastor

in 1892 and remained thro 1898, to be succeeded by the Rev. Edward J. Meeker, who was ordained in 1899 by the Montgomery Classis and installed over this church. Mr. Meeker also supplied Fort Herkimer. He resigned in 1903, going to Highland Park church, New Brunswick, N. J. He returned to the Classis in 1909 and took up the work at Glen, now in the Lodi church. Rev. Charles W. Kinney who followed had already had a pastorate at St. Johnsville (1893-1899), having gone from that field (cf) to the Presbyterian church of Hobart, N. Y. In 1906 he returned to the Classis and was installed over the Mohawk church (also supplying Fort Herkimer) which church he continued to serve until 1911 when he went to the Schoharie church. Since 1913 he has been in the Schuylerville Reformed church. The present pastor of the church, Rev. Oscar E. Beckes, was called from the Manlius Presbyterian church in 1912.

NAUMBURGH REFORMED CHURCH



This village lies a mile east of Castorland, a station sixty-five miles north of Utica on the Black River division of the New York Central R. R. Behind Castorland is the story of an attempt to found in the wilds of the New World by an exiled nobility and clergy of the old regime in France, a secure retreat from the horrors of Revolution in the Old. In August, 1792, a French company bought a large tract in the Macomb Purchase, on both sides of the Black river, 610,000 acres. Later two-thirds of this was given up. Castorland means the "land of beavers," the Iroquois term being Couch-sach-ra-ge, "Beaver Hunting Country." A pamphlet descriptive of the place was published in Paris, where the details of the settlement were most elaborately planned—an impracticable Utopia, doomed at its inception to failure, tho many took shares. The founding of Castorland is a story well worth reading, tho terribly tragic in its conclusions. One finds its counterparts in the Jacobite settlement at Cape Fear, or the Huguenots at Port Royal, or Arcadie in Nova Scotia, or New Sweden on the Delaware, or New Amsterdam on the Hudson. Ancient Castorland lives now only in poetry and history—a story of highly colored but unfulfilled promise, of bright hopes forever deferred, of man's titanic but fruitless endeavor, of woman's tragic tears.

The Reformed church is situated on what is known as Macomb's Purchase, who owned practically the land of the whole county. The western part was sold to New York City capitalists while the eastern section went to a French company at Paris (cf West Leyden). In the early part of the last century a French nobleman by name of James Donatien Le Ray, Count de Chaumont, who had come to manage the land, gave to the Prussian settlement now called Naumburgh, sufficient land (about an acre) for school and cemetery purposes, and about thirty acres for the church. He could afford to be thus gener-

ous for he owned 348,205 acres in Franklin, St. Lawrence, Lewis and Jefferson counties. This was in 1852, and the church, which had been already organized in 1850, was a Lutheran body. In 1855 the Reformed church, by request of the Lutheran Synod, took over the congregation and Classis organized a Reformed church. Naumburgh is a small village about sixty-six miles north of Utica in Lewis county on the Black river, while the church is about a mile from the village. The first Reformed minister to serve the church was Rev. William Wolfe, who came in January, 1855. There were eighteen charter members. As long as New Bremen Reformed church was in existence (cf) the pastors at Naumburgh supplied that pulpit also (six miles distant). The parsonage was built during Wolfe's pastorate. He remained until 1860. He went to 3d Hackensack, and in 1866 was preaching at Plainfield, N. J. Rev. Carl Becker was called in 1860 from 3d Hackensack and was the pastor for nine years. In the early part of 1870 Rev. John Boehrer of Damascus, Pa. became the pastor, remained five years, during which time extensive repairs were made upon the church building. There were sixty-nine members at this time, and a Sunday School of thirty-five. Boehrer's pastorate began in fine spirit but its close ended in the refusal of the entire congregation to attend the services. He resigned on June 1, 1876. He worked for the American Tract Society for some years after leaving Naumburgh, and spent the last years of his life in Buffalo, where he died in 1913.

Rev. H. W. Warnshius was ordained and installed over the church on June 26, 1877. In a brief period the church revived, the membership grew to nearly a hundred, the church became self-supporting, and the entire religious life of the community was quickened. This pastorate came to a close in April, 1889. Warnshuis later entered the Presbyterian church for work in Dakota. Rev. Peter A. Moelling came to the church in the latter part of 1880, and staid until the summer of 1884. He was succeeded by Henry Unglaub in 1885, who remained three years. During the years 1889 and 1890 the pulpit was occasionally supplied by the late Rev. J. W. Geyer of New York and Rev. F. E. Schlieder of West Leyden. Rev. Wm. F. Barny of the Seminary at Bloomfield supplied the pulpit during the summer of 1891 and 1892. In 1893, on his graduation from New Brunswick, Barny accepted a call to Naumburgh and was ordained by Montgomery Classis and installed over the church. He spent four years, the last of the settled pastors, resigning September 13, 1896. John Bombin (now of Hackensack, N. J.) a New Brunswick student, spent the summer of 1889 on the field and George Schnucker the summer of 1897. He is now at German Valley, Ill. Rev. Theodore F. Hahn, an ordained missionary of the Presbyterian church, spent the summer of 1903 on the field. For the past fifteen years services have been held occasionally, conducted by the Synodical and Classical missionaries, and others.

OWASCO REFORMED CHURCH



Cayuga county, in which Owasco is situated, was formed in 1790 from the Onondaga military tract, a large land area, purchased of the Indians, and used by the government for paying the land bounties given the soldiers of the Revolution. Simeon De Witt (N. Y. State Surveyor-General) laid out this tract, giving classic names to most of the communities. Cammerhoff in 1750 wrote the name of the place, "Achs'-go." The first settler of the country was Roswell Franklin (1789). In 1792 Capt. John L. Hardenburgh bought six hundred acres of land near Owasco Lake. Col. Hardenburgh settled about three miles from the foot of the lake, his house being about where the Auburn City Hall now is. Auburn was called "Hardenburgh's Corners" until 1805. Here near Owasco was the settlement of the Alleghans who occupied the land for several centuries before Columbus came, and until the Cayugas conquered them. The place was called Osco or Wasgough (Owasco). The celebrated Indian chief, Logan, was born here. The first of the Hardenburghs had come to America from the Netherlands in 1640. Sir John Hardenburgh was knighted by Queen Anne for gallantry at the decisive battle of Blenheim. Of his six sons (and six daughters) Johanes (1706-1786) lived at Rosendale, N. Y., and was a Colonel in the Ulster Co. Militia for twenty years, a Colonial Assembly member (1743-1750), and also of the first Provincial Congress (1775). The old Hardenburgh house is still standing in Ulster county. His son, Johannes, Jr., was Colonel of the 4th Ulster Regt. during the Revolution. Jacob Rutsen Hardenburgh, a brother, was Queens (now Rutgers) first college president. Leonardus Hardenburgh, son of Sir John Hardenburgh (b1714) had a son, John L., who was a Lieutenant in the 7th Co. N. Y. (1776), Adjutant in 1789, and Captain of Levies in 1782. Ten years later he came into this country where he died April 25, 1806. The first settlers in 1792 were Benjamin and Samuel DePuy and Moses Cortright from Orange County, and Jacob and Roeliff Brinkerhoff from Harrisburgh, Pa. In 1795 the families of Jacob Roeliff and Luke Brinkerhoff, Thomas Johnson, Jacob Loyster, Andrew Johnson, Abraham Bodine, Isaac Parsell, James Dales and Charles Van Tine came from the Conewago Reformed church near Gettysburgh, Pa. These later settlers met at Col. Hardenburgh's home September 23, 1796, organized the Owasco church, and, later (1797), built the first house of worship in Cayuga county. They found here on coming, the families of Adam Tries, Daniel Miller, Elijah Price, and Benjamin DePuy. Later came the Cuykendalls and Gumaers from Orange county (N. J.). Of the first missionaries there

were Rev. Daniel Thatcher, and Rev. Asa Hillyer of Orange, N. J., Rev. Matthew Perrine, Rev. James Richards and Rev. Henry Miller, also of New Jersey, these last becoming teachers in Aubury Seminary. The organization took place at the home of Col John L. Hardenburgh, the founder of the city of Auburn on September 23, 1796. In 1796 Rev. Peter Labagh was sent to the western part of New York with Rev. Jacob Sickles. In Todd's Life of Dr. Labagh the latter is said to have organized Owasco in 1796. In 1797 the first church was erected, at a spot about midway between what are now Owasco and Owasco Outlet. It was built of logs, twenty-five feet by thirty feet, with four windows each eighteen inches square, and slabs for seats. It served the congregation for eighteen years. The first consistory consisted of Elders Jacob Brinckerhoff and Cornelius Van Auken, and Deacons Roeliff Brinckerhoff and Thomas Johnson. Col. Hardenburgh married the same year Martina Brinckerhoff and the names of their two children, John Herring and Maria are on the Owasco register (1798-1800), Rev. Abram Brokaw, pastor. Col. Hardenburgh died in 1806. The consistory at the time of the building of the church consisted of Elders James Brinckerhoff, Thomas Johnson, Cornelius De Witt and Jacob Brinckerhoff, and Deacons Samuel Hornbeck, Abram Selover, Levy Boadly and Isaac Selover.

The ground on which the present church is built was given by Martin Cuykendall. Three or four years were spent in the building of the second house of worship. In 1811 a subscription was made for the work, and in 1813 the seats were sold for $3,772 and $1,300 additional was raised. This enabled them to build in 1815. Rev. Abram Brokaw was the first pastor at Owasco. It was also his first pastorate and lasted twelve years, when he accepted a call to the church at Ovid, where he remained fourteen more years, or until 1822 when he joined the "True Reformed" or "Wyckofite" church, for which secession he was suspended by the Classis. Rev. George G. Brinckerhoff, from whose congregation at Conewaga, Pa. many families had migrated into Cayuga and Genesee counties, New York, and who was settled at Sempronius, N. Y. (near Owasco) supplied the pulpit until the coming of Rev. Conrad Ten Eyck in 1812. The entire active ministry of Mr. Ten Eyck 1799-1830 was in the Montgomery Classis at Mayfield, Veddersburgh (Amsterdam), Fonda's Bush, Sand Beach and Owasco, at the latter place preaching for fifteen years. In the call the churches at Owasco and Sand Beach (Owasco Outlet) promised each to give Mr. Ten Eyck $150 and 150 bushels of wheat annually. The nearest market at the time for wheat was Utica where it sold for a dollar a bushel. During his pastorate here, or in 1816, a great revival swept over the two congregations, resulting in additions to the churches of three hundred and fifty-one members. Three years later on complaint of a few members Mr. Ten Eyck was tried by the Classis on the charge of teaching a free and unlimited atonement. Both Classis and Particular Synod (to which body appeal was made) upheld the teaching and work of the good minister. This was in 1819. At the close of his work in these two churches (1826) Mr. Ten Eyck retired from the active work of the ministry. His daughter Elizabeth, married Rev. Robert W. Hill, Auburn '26. Mr. Ten Eyck died in 1844 at East Gainesville in the eighty-eighth year of his age.

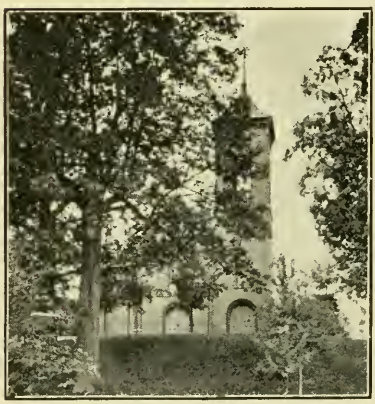
Rev. Israel Hammond succeeded Ten Eyck in the pastorate, com-

ing in 1831, and remaining until 1839. He had two short pastorates later at Mt. Morris and Gorham, N. Y. He died in 1856. Rev. William Evans was installed in 1839 and served seven years or until 1846, when he gave up the active work of the ministry. Rev. Jacob C. Dutcher came from New Brunswick Seminary to this his first charge and remained five years (1846-1850). After preaching for some thirty-three years he entered the consular service at Port Hope, Can. He died in 1888. Rev. Henry A. Raymond(father of Rev. Dr. A. V. V. Raymond) had a short pastorate of less than three years (1851-1853), but continued for twenty years in the work in other fields. He died in 1877. Rev. Wilson Ingalls followed Mr. Raymond in a twelve year service to the Owasco church (1853-1854). Mr. Ingalls studied theology under Dr. Nott of Union College and came from a ten year pastorate in the 1st Church of Glenville. Rev. George L. Raymond, Auburn '62, was a member of this church. He had a ten year pastorate at Blooming Grove, N. Y. He died in 1889. Following Mr. Ingalls came Rev. Alonzo Paige Peeke (1865-1872). After a pastorate of eight years in the Rhinebeck church, Mr. Peeke went west and served the churches at De Kalb, Ia., and Centreville, Mich. He gave a great deal of time and work to the institutions of the church at Holland, Mich. He was finishing a ten year work at East Millstone, N. J., when he died in 1900. He had two sons in the ministry, Louis Peeke, a Presbyterian pastor, and Harmon V. S. Peeke (born at Owasco), who since his graduation at Auburn Seminary in 1893, has been in the South Japan mission of the Reformed church. Rev. George H. Peeke (a brother of the former pastor) was called to the vacant pulpit and began work in the latter part of 1872 and staid until 1875. Mr. Peeke entered the Congregational ministry in 1876 and after twenty or more years in that denomination next began work (1898) in the Presbyterian church of Sandusky, O., where he died December 20, 1915.

At the beginning of the pastorate of Mr. Alonzo Peeke the "Wyckofite" or "True Reformed Church," a secession from the Dutch church, which began in 1823, was disbanded, the building being sold to the Methodists, and now used by them. The successor to George H. Peeke was Rev. Alfred E. Myers (1893-1915 in the Collegiate church of New York City), who after studying at New Brunswick and Princeton, graduated at Union Seminary in 1870. He began his work in the Owasco Reformed church in 1876 and closed it in 1878. In the second year of his work a division occurred in the church, resulting in the organization of a Presbyterian body, which Myers served for six or seven years. Other pastors were Rev. H. T. Chadsey, Rev. Mr. Hoyt, and Rev. D. I. Biggar. Afterwards for a not installed few years this church was supplied by students from Auburn Seminary. Lying vacant for many years, after a few brief pastorates, it was finally sold by the Presbytery to the Roman Catholics (1912). Naturally the old Dutch church suffered severely from this defection and its serious consequences can be traced even to the present day. Rev. Robert H. Barr became the next pastor, coming to the church in 1880 and remaining thro 1883. In 1888 Mr. Barr went to the Associate Reformed church located at Newburgh. Rev. Jonah W. Vaughn's pastorate (1884-1889) came next, followed by that of Rev. Ira Van Allen (1889-1892). Mr. Vaughn died in October, 1913. Mr. Van Allen later served Mohawk (1892-1898) and for a decade now has been supplying the church at Owasco Outlet. Rev. John A.

Rodgers an Auburn Seminary graduate supplied Owasco for ten years, or until April, 1903. He became a member of the Classis of Montgomery in 1896, but was never installed over the church. Rev. Robert Ivey was received from the Syracuse Presbytery in 1903, installed over the church in October of the same year, and resigned in March, 1905. Rev. J. Cassius Sargent became stated supply of the church in August, 1905, and continued until September, 1910. He joined the Classis of Montgomery at the Spring session of 1910, but was never installed over the church. Leaving Owasco, Mr. Sargent went to the Cato Presbyterian church (originally Reformed-cf) but in September, 1912, be became pastor of the Liverpool Presbyterian church. The change in the community is evidenced in the fact that during Mr. Sargent's supply of five years he had seventy-eight funerals. Rev. Geo. G. Seibert came to Owasco from a pastorate of six years in the Hagaman, N. Y. church (cf). He began his work at Owasco on January 1, 1912. Mr. Seibert was the first pastor, educated in the schools of the church and trained in the experiences of the denomination that the Owasco church had had for twenty years. This century-old church, whose light has never ceased to shine, still holds its place of power in the religious life of the community. There is manifest a deepening love for denominational activities and an awakening zeal for missions at home and abroad.

OWASCO OUTLET REFORMED CHURCH



The original name of this church was "Sand Beach," by which it is still best known. The church is at the head of Owasco Lake, situate about three miles east of the city of Auburn. The history of Owasco is to be read in conjunction with the story of the Outlet church, as the same pastors frequently supplied both of the fields. As early as 1807 efforts were made to build a church at the Outlet, and another effort was made in 1810. In November of 1810, pews in the new church (not yet erected) were sold for $2,348.50, while Asa Jackson gave an acre of land on which to erect the new building. The church was incorporated in December, 1810. The year of the organization of the church is put in 1812. The first preaching at the "Sand Beach" church was by Rev. Abram Brokaw, who was also the first pastor at Owasco (1796-1808). But before this, at both Owasco and Owasco Outlet, preaching services had been more or less regularly conducted by the missionaries, Revs. Daniel Thatcher and Asa Hillyer from Orange, N. J, and Revs. Matthew Larue Perrine, James Richards and Henry Mills of New Jersey also, the last three becoming professors at Auburn Seminary. The nearness of both of these fields (Owasco and Owasco Outlet) to the Presbyterian

Seminary at Auburn has afforded easy opportunities for the pulpits to be supplied by the students of this school, especially during interims of the pastorates. This has meant, naturally, longer lapses between the pastorates than should have existed, and it has also resulted in distinct loss, thro certain periods, of the influences of the two churches upon the work of the denomination. The first pastor was Rev. Conrad Ten Eyck who also preached at Owasco (cf). He came to the church in 1812 and remained thro 1826. In 1816 eighty-nine additions were made to this church (two hundred and sixty-two at Owasco). Domine Ten Eyck was followed in 1826 by Rev. Benj. B. Westfall (1827-1828), who, after ten years in the Rochester church went to Stone Arabia (cf) where he died in 1844. For two years (1828 and most of 1829) the pulpit was supplied by Rev. John Dunlap, who died while preaching here, and by Rev. Henry Heermance, who died in 1846 while pastor at Kinderhook. Rev. John G. Tarbell supplied the Owasco Outlet church for two or three years (1830-1832). He spent some forty years of his life as a missionary in Michigan, where he died in 1880. Rev. Leonard Rogers became the pastor in 1833 and remained thro 1834. He died a few years later (1838). He was succeeded by Rev. Robert Kirkwood (1836-1839), who died in 1866. Following Rev. Mr. Kirkwood came Rev. John G. Moule, a Presbyterian minister who supplied the pulpit thro 1839-1841, and was followed by Rev. Richard W. Knight (1841-1844), who later supplied Cato, Lysander and Wolcott (cf) and died in 1873 after he had been out of the active work for some twenty years.

Rev. Aaron B. Winfield was next called to the church from the Presbyterian church at Friendsville, Pa. Mr. Winfield remained at Owasco Outlet from 1844 thro 1850, when he went to the Paramus N. J. church in which pastorate he died in 1856. Following this pastorate, Rev. Samuel Robbins Brown was called to the church in 1851 and resigned in 1859 to go to Japan where he spent ten years in missionary work. He had previous to the Owasco Outlet work spent nearly the same time in China in a Chinese Boys' School. On a furlough to this country in 1869 he supplied the pulpit of the Owasco Outlet church for a year. At the end of this furlough he again returned to Japan and gave ten more years of his services as teacher in Yokohama and Nigata. He died at Munson, Mass. in 1880, in the seventieth year of his age. Guido Fridolin Verbeck joined the Cayuga Classis in 1859 and became a member of Montgomery in 1889. He went to Japan with Dr. Brown in 1859. He knew seven languages, and added Japanese in a few years. He was a citizen of the world. He founded Japan's system of education. One of his early pupils was Count Okuma, the premier of 1915. Verbeck of all foreigners who ever entered Japan may be justly termed its new creator. He died in 1898 at Tokio and was buried with imperial honors. The wife of Guido F. Verbeck (Maria Manion), noted missionary in Japan, Mrs. E. Rothesay Miller, late of the Japan mission, who was Mary E. Kidder, and Caroline Adriance, names honored in the story of Japan's Christianization, were all members of this church during Dr. Brown's pastorate. Miss Adriance died at Amoy, leaving all her property to the Foreign Board. Mrs. Miller founded Ferris Seminary at Yokahoma, Japan. Miss Hequemborg also went into the foreign work (1873) from this church. Dr. Brown had the distinction of being the pioneer teacher in Christian education in

China, in being the founder of the colleges for women in America, and of starting the movement for Christian education and theological study in Japan. Corwin's Manual gives a most interesting account of Mr. Brown's life. It was while he was principal of a school at Rome that Dr. Brown accepted the call to the Owasco Outlet church. He bought a farm near by and on it established a school in order to increase his stipend for living. The school flourished, the church waxed strong, a new edifice was built in 1855, a movement was started by him which resulted in the founding of the "Elmira Female College," the first of its kind in America. Rev. Dr. Griffes has written biographies of both Brown and Verbeck. John Garretson, who from his graduation at New Brunswick in 1826, devoted himself to the missionary movement and who served the Board of Domestic Missions for ten years (1849-1859) as Corresponding Secretary, succeeded Dr. Brown in the Owasco Outlet church in 1861 and remained thro 1864. The present parsonage ground was bought in 1862 (the old property having been sold in 1854 for $1,400) for $1,250, and a new parsonage built for $1,100. The church cost $6,000. Under his secretaryship the Holland immigration took place (1847-1852), and Mr. Garretson's leadership enabled the Board to make great progress in the west. His last service was as Rector of Hertzog Hall in which position he died in 1875. Rev. John V. N. Schenck came in 1865 and after three years went to Pompton Plains, N. J., in which pastorate he died in 1874. He was followed in the church by Rev. Henry S. Huntington, a Presbyterian minister who filled the pulpit in 1870 and 1871. On leaving the Owasco Outlet church Mr. Huntington became pastor of the Calvary Presbyterian church of Auburn, later going to Caldwell on Lake George. In 1881 he entered the Episcopal church. He died December 22, 1895. A son, George, is rector of the Niles (Mich.) P. E. church, and a younger son, David C. is archdeacon of Western Michigan.

Rev. W. A. Rice preached here during 1871-1873, and Rev. Artemas Dean from 1873 thro 1875. Mr. Dean's previous ministry of twenty-five years had been in the Congregational church. After leaving Owasco Mr. Dean had two pastorates at High Bridge, N. J., and at the Palisades church. He resides at Mt. Carmel, Pa. Rev. G. A. McKinley supplied the pulpit from 1886 thro 1887 and Egbert C. Lawrence (cf Thousand Isles) during 1878 (both Auburn men), and Rev. Charles Anderson, a Presbyterian, from 1879 thro 1883, after a pastorate of thirty years in Sennet Presb. church; he died in 1900; and Rev. R. R. H. Dexter (Presb.), 1884 thro 1887, and who died in 1890, and Rev. Hervey D. L. Leland from 1888 thro 1889. Mr. Leland was allowed to demit the ministry by the Montgomery Classis in the Fall of 1912. Rev. Charles Maar became the pastor of the Owasco Outlet church on his graduation from Auburn, and was ordained by the Montgomery Classis and installed over the church in 1892, and remained until 1893 when he took up the work in the new Second Reformed church of Syracuse (cf). Rev. Frank A. Force was called to the church from Gallupville in 1895 and remained about four years, going to the Cortlandtown church at Montrose, N. Y. He is at present pastor of the Gallatin church at Mt. Ross, N. Y. Rev. Ephraim W. Florence succeeded Mr. Force, coming in 1899 and remaining thro 1902, going to the Currytown church (cf) in that year, from which he went in 1905 to the Philmont, N. Y. church. He has been

living in Canada for some years now, serving the church of England. Rev. Ira Van Allen, who has served the Montgomery Classis at Mohawk (1892-1898-cf) was pastor of the church during 1890 and 1891, just before the coming of Mr. Maar. After leaving Mohawk, Mr. Van Allen gave up the work of the active pastorate, and now for more than ten years he has been supplying the vacant pulpit of the Owasco Outlet church. Rev. Mr. Dean in 1875, and Rev. Mr. Maar in 1893, wrote histories of the church.

SPRAKERS REFORMED CHURCH



In Revolutionary times this place was called "Keder's Rift" but about the year 1800 it became known as "Westerlo." Still later, because of the prominence in the community of Major Yost Spraker, it received the name of "Sprakers Basin," which has for many years been abbreviated into its present form. The people of the community were in the habit of going to "Sand Hill" for service until about 1790 when meetings began to be held in the homes of the people by the nearby pastors. On October 29, 1796, at a public gathering a Reformed Protestant Dutch church was organized under the direction of the pastor at Fonda, Rev. Abraham Van Horne, who installed these officers: Elders, Andrew Michel and Daniel Cornue, and Rynier Van Evera, and Deacons William Bellinger, Jacob Ehle, and Joseph Van Ingen. In 1803 John Roseboom and Peter Quackenbush were the elders and William Bellinger and Wessel Cornue were the deacons. In 1805 Rev. John C. Toll had come into the work. In 1806 Andrew Mitchell gave land for the building of the new church contemplated. But just as soon as plans were laid for Westerlo then Currytown wanted a church too, unless Westerlo would build at Currytown. The division was unfortunate at the time to both communities. But Westerlo went ahead and the new church was built in 1807. In 1814 it was proposed to move the church to Canajoharie—a geographical term which included a large area, sometimes on both sides of the river. The minutes extant of the Westerlo church are not carried beyond 1824, but Rev. Isaac Labagh, a later supply and pastor, recorded many statistics in the Lawyersville church of which he was at the same time pastor. The period was one in which the "Wyckofites" were eager to do battle, and Rev. Toll and others were drawn into the secession, and when they could not take their church with them they went off and started a "True Reformed Church."

For nearly a score of years the Sprakers church was supplied, Rev. Douw Van Olinda who had nearby fields, often preaching here.

It was not until Mr. Romaine came to Canajoharie that definite plans were carried out for the reorganization of the church in 1858. It was incorporated April 9, 1858. The first pastor, Rev. E. Vine Wales (1859-1861) came from the Otsego Presbytery. He died in Oneonta where he had lived since 1865. Succeeding him in 1861, Rev. Nanning Bogardus remained until 1866. This was his last pastorate. He had been in Fort Plain twenty-five years before this. Rev. Benjamin Van Zant of Canajoharie supplied the church for two or three years. In 1869 Rev. David K. Van Doren was called and remained until 1873, preaching also at Currytown. He went to the Third Reformed Church of Albany and had later pastorates at Schuylerville, Scotia, Middleburgh and New Salem. He died in 1908. The next pastor was Rev. Edward G. Ackerman (1874-1878), who also served Currytown. He died in 1899. Rev. James M. Compton supplied the pulpit from 1878 thro 1883 (cf Ephratah). Rev. John Minor came in 1884 and remained a couple of years (1884-1885). Rev. John Thomson was ordained by the Classis in 1887 and installed over the churches of Sprakers and Stone Arabia, and was here for five years (1887-1902).

Rev. James B. Campbell was called to the church in 1903 and staid until 1906. Tho a New Brunswick graduate, Mr. Campbell had about equally divided his ministry between the Reformed and Presbyterian bodies. He came to Sprakers from the Shawnee (Pa.) Presby. Church and on leaving went to the Raritan, Ill. church, and next to Port Jervis, where he died in 1911, as pastor of that church. A man of rare spirit, evangelistic, and of great power of prayer. His son, Rev. Donald Campbell, became a Congregational minister and when pastor of the Schodack Reformed church, demitted the ministry. Rev. C. V. W. Bedford was the stated supply at Sprakers and Currytown in 1909, and served the church for nearly four years. He went next to Hagaman (cf). The present pastor of the church is Rev. Harry A. Eliason, who supplying the pulpit for a year or more, was licensed and ordained by the Classis and installed over Sprakers and Currytown on July 14, 1914.

ST. JOHNSVILLE REFORMED CHURCH



St. Johnsville was, doubtless, settled as soon as Stone Arabia of which it was originally a part, that is in 1725. For a long time the place was called "Timmerman's" after the first settlers. Simms say the present name comes from Alexander St. John, a pioneer surveyor, but this is conjectural since the church was called "St. John" long before the village was named St. Johnsville. The date of the organization of the church has always been placed as 1770, but said to be inasmuch as a church was here as early as 1756 (N. ~~Y.~~ ~~Doc. Hist.~~) we are inclined to give

the date as 1750, while there is no reason to think that the Germans who settled here in 1725 did any different from those who settled at the same time at Stone Arabia or German Flatts who organized the church as soon as they settled. We are indebted for much of this history of St. Johnsville to the orderly type written transcript of the church records by R. W. Vosburgh, archivist of the New York Genealogical and Biographical Society, who has illuminated the story by research in the county and state records concerning the same. St. John's church was within the limits of the Palatine (Stone Arabia) district of Montgomery county, a part of which in 1838 became the town of St. Johnsville. The Francis Harrison patent of 12,000 acres was obtained of the Indians in 1722, and a year later the entire tract was partitioned off, the first church having been built on Lot. No. 13, owned by George C. and Jacob Klock (cf Bk. Deeds 48, 213). There are traditions that both Christian and George Klock built the first church in 1756. The Capitol fire destroyed priceless historical documents which would verify and illumine much of the history of the Mohawk valley churches. This George Klock is often mentioned in the Sir William Johnson correspondence but always for his interference with the church services and work, and particularly for his inimical attitude toward Domine Lappius, and his deceit toward the Indians. The earliest written record extant of the church is in the form of a receipt bearing date of January 4, 1805. Jacob G. Klock who gave this receipt was the son of George Klock the elder, owner of lot 16 of the Harrison patent, thro which Klock's Creek flowed. Letters of administration of this George Klock were granted October 19, 1795 to his two sons, Jacob G. and George G. Klock. What is known as "Klock's Church," probably erected in 1786 in the Klock private burying ground, was the work of George Klock (the son of George Klock, the elder) and Col. Jacob Klock. It was built after the Indian raid of 1780, the church being incorporated March 13, 1787, the title being, "The Reformed Calvinist Church." The burying ground of this so-called "Klock's Church" occupied the central portion of the eight acre lot shown on the map dated 1842. Undoubtedly the first services at St. Johnsville were conducted by the nearby pastors, Schuyler of Stone Arabia and Weiss and Rosencrantz of German Flatts (cf). The usual belief is that the first church was built in 1770, but we know of the 1756 building, probably the initial structure. The first settled pastor at St. Johnsville was Rev. John Henry Dysslin. He was a Swiss, born in Burgdorf, Canton Berne, of the nobility. Gathering his "goods" together he left home, was shipwrecked and lost all but his life which he vowed to God if saved from the sea. Brot to New York City he then returned home, was educated for the ministry, and came back to New York and served the German churches at St. Johnsville and Manheim (1788-1812). Local tradition says that Mr. Dysslin was buried (died in 1812) beneath the pulpit of Klock's church, but this can hardly be since the Klock church was taken down long before Mr. Dysslin's death, and had not been used since the organization removed to the village. About a hundred graves are still visible in the old cemetery, the last interment taking place in 1847. One stone is supposed to mark the grave of Hendrick Klock the pioneer settler who died in 1760, aged ninety-two. Rev. John Taylor mentions the church in recounting his missionary travels in 1802, and speaks of Mr. Dozly (Dysslin) as

the German pastor. For the first two years Mr. Dysslin's salary was $117, with use of glebe lands, etc. The third year he was paid $119, and a receipt dated June 12, 1810, shows that for two years they paid him $120. Additional payments were in wood, wheat, and labor in plowing the land. Mr. Dysslin married a daughter of Col. Jacob Klock, by whom he had five daughters and two sons whose descendents still live in the community, among whom are the Dysslins, Beekmans, Klocks, Bauders, Nellis, et al.

St. John's church in St. Johnsville is one mile west of Klock's church site. The old church was torn down in 1818. Originally there was a glebe land of seven acres connected with the present property, the burial grounds of the church being the westerly end of this glebe and extending on both sides of Zimmerman's creek. References to this church land at Fonda are plentiful. The land originally belonged to Jacob Zimmerman (written also Timmerman), and as far back as 1792 payments were made on it. The work had not progressed on the new church in the village until 1803, at which time John L. Bellinger became treasurer. In 1804 the seats were sold, among the buyers being W. I. Walrath, Andrew Zabriskie, Wm. Shaver, Fredk. Bellinger, Jacob J. Failing, Fredk. Getman, Peter Storms, Conrad Hellecoos, John Euker, Henry Beekman, Catharine Windocker, John C. House, Peter Kels, and John Kring. The church was completed June 1, 1804, during the pastorate of John Dysslin (who was also the pastor at Canajoharie Castle (Indian Castle). The first parsonage stood near the center of the glebe lot, and Rev. De Voe was the first pastor to occupy it, Mr. Dysslin remaining in the Klock church parsonage, or house, which Mrs. Dysslin had inherited from Col. Jacob Klock. Prior to February 11, 1829, St. John's church was an independent German Reformed body, tho served by a member of the Classis of Montgomery, which Classis had installed Mr. De Voe over the churches of St. John's of Oppenheim and of St. Paul's at Manheim (received by Classis in 1822). After Mr. Dysslin's death the church was supplied for a while by Rev. John J. Wack (cf "Sand Hill") who was then at Stone Arabia. Rev. David De Voe came to St. John's in 1816 and remained until 1830. Mr. De Voe joined the Montgomery Classis in 1813, and preached at Beaverdam and Middleburgh. While pastor at St. Johnsville, Mr. De Voe organized churches at Fayette, Seneca county, and at Le Roy, Jefferson county. His last work was at Columbia (cf) and Warren (Herkimer county) during 1834 thro 1837, tho he did some missionary work in Lewis county (Turin) until 1841. He died in 1844.

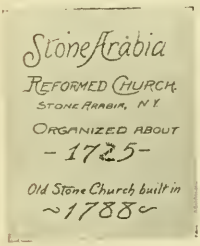
Rev. Abraham H. Myers came to St. Johnsville in August, 1830, from the Seminary and remained a year. He also supplied Manheim (cf) later (1848-1852). Rev. Herman B. Stryker was the next pastor who came in February, 1833, remaining thro May, 1834. On his graduation from the Seminary in 1822 he had done some missionary work at Johnsburgh and Warrensburgh (Warren county). He was also in the Union church, Amsterdam (1827-1832) from which he went to Glenville. After a retirement from the active work for twenty years he died, December 11, 1871, following a decade of work at the Huguenot church of Staten Island. Rev. James Murphey succeeded, remaining from June, 1834, to July, 1837, when he went to the dual pastorate at Herkimer (cf). He died while supplying Frankfort (1854-1857). Rev. A. H. Myers returned for a second pastorate and re-

mained seven years (1837-1844). He died at the age of eighty-five in 1886 and was buried at Port Ewen. Rev. Joseph Knieskern came next in May, 1845, and remained until September, 1872. In 1848, $2,000 was spent in repairs on the church. Mr. Knieskern also supplied Manheim and Indian Castle. For some years after leaving this field he supplied the Virgil Presbyterian church. A cold caught at a funeral at St. Johnsville so affected his voice as to render him almost unfit for pulpit service. He died at Cortland, September 7, 1895. Rev. Edward Lodewick was the eighth pastor, remaining a little over three years (1872-1875). He was ordained by the Montgomery Classis. His next charge was in the Pascack, N. J. church. He died at Bound Brook, N. J., September 14, 1909. During this pastorate the glebe land was sold, several acres, on both sides of the creek, for $6,025. The church debts were paid and the rest of the proceeds went into the new parsonage which cost $3,400. The bodies were removed from the glebe land to the village cemetery. Rev. George Van Neste came in September, 1875, and remained a little more than three years. He died in 1898. He had been pastor at Lodi (cf) for a dozen years. Other pastorates followed this field at Kiskatom and Flatbush, and one at Pottersville, N. J. ~~He was the father of Elder Abram Van Nest who gave Van Nest Hall to Rutgers College.~~ He was of the seventh generation from Peter Van Nest, who came to Long Island from Holland in 1647. The pulpit was next filled by Rev. Albert Dod Minor (1879-1888), who went next to Mohawk (cf) During Minor's pastorate the present church was built in 1881. Mr. Minor preached an historical sermon, as did his successor, Rev. Philip Furbeck, who gave a great deal of study to the old documents. We have been unable to locate either of these investigations. Mr. Furbeck came in 1888 and remained thro a part of 1893. His brother, George, died October 18, 1851, the year of his graduation at New Brunswick Seminary. Rev. Furbeck's first charge in the Classis was at Fonda (cf). Rev. Charles W. Kenney took up the work in 1893 and left in 1899 to become pastor of the Hobart Presbyterian church. He was later in the Mohawk church (cf). Rev. Orville J. Hogan was next called. He had been at Rocky Hill, N. J. when he came to this field in 1899 and remained here ten years, going to his present charge at Closter, N. J. The present pastor, Rev. Frederick Perkins was already in the Montgomery Classis at Lodi, when called to this field in 1909.

Three churches were continuous and collegiate with St. John's at St. Johnsville, the pastors of the latter preaching statedly at Youker's Bush, Canajoharie Castle ("Indian Castle"), and "Snell's Bush (Manheim). Of Youker's Bush it is sufficient to say that it was organized by De Voe in 1821, and from 1830 to 1887 was collegiate with St. Johnsville. The building was erected in 1830 and stood about a mile and a half east of Crum Creek, and half a mile north of the county line. The spot is two and a half miles north of Upper St. Johnsville church, tho never mentioned in the minutes of Classis. In 1857 a new church was built, a mile and a half east from the first Youker's Bush church, and is about three miles north by east of St. Johnsville, and was controlled by the Dutch Reformed church. It paid $225 of Van Neste's salary, and $150 of Minor's salary. About the year 1887 the Reformed services ceased, and later the Grace Christian church of St. Johnsville assumed direction of the services.

The Canajoharie Castle church was the present Indian Castle church (cf) now standing in the town of Danube. It was erected in 1769 by Sir William Johnson who is said to have personally paid for the whole cost of the same, which was $1,147.50. The church was built for a church of England mission to foster religion among the Indians of the Upper Mohawk castle. Thro the years the Dutch Reformed and German Reformed and Lutherans and Presbyterians have all held services here. The Reformed Dutch church of the Castle was incorporated about 1800. The Snell's Bush church, called now the Manheim church (cf), is situated in the town of Manheim, midway between St. Johnsville and Little Falls. Before the revolution Suffrenus, Peter, Joseph and Jacob Snell of Snell's Bush gave seven acres for church and twelve acres for school purposes. A church was built but burned during the revolution, and later rebuilt. It stood until 1850 when it was taken down and the present church built. These churches are historically considered elsewhere in this record.

STONE ARABIA REFORMED CHURCH



Stone Arabia is sphinx-like in the origin of its name. None of the fanciful theories about it satisfy. That some of the Palatines had traveled in Arabia Petrae and saw a resemblance in the "Nose" and the low lying hills of the country to that place is mere conjecture. The name is variously spelled and misspelled in the church and other records thro the nearly two hundred years since the men of the German Palatinate first settled in the valley. One hundred and twenty-seven names are among the first settlers to whom the land was parcelled out. At this time the road on the north side of the Mohawk ended at Cayadutta creek, not far from Fonda, access beyond being only by Indian paths. In 1726 a new road was undertaken, to be built as far as Utica. The land upon which the original Stone Arabia church was built (a log structure) and which stood where the present Lutheran church is now erected, was purchased of one William Coppernoll of Schenectady, the contract being dated January 7, 1729, the deed to be given by April 9, 1731. The deed, however was dated May 29, 1732. It consisted of 50 acres for which £100 was to be paid, the other parties to the transaction being Andrew Fink, Warner Diegert, Johannes Schnell, and "all the rest of the proprietors and owners of the Stone Raby patent." In the following year (1733) the people, German Lutherans and German Calvinists, began to build a frame church, on the site of the building now occupied by the church. The foundation had been laid when a controversy arose as to the name by which the church should be known in the future. The Lutherans withdrew from the project and returned to the old log church, while the Reformed people continued to build. Johannes Schnell and Johannes Krembs were the contractors, having given bonds for £400 to finish the building according to the plans. Five years were spent in build-

ing, but no record is given of the cost or size of the edifice, nor any view exists of the church, unless, perchance, the ancient seal illustrates this first church. Rev. Wm. C. Berkenmeyer, ~~pastor~~ supplying at the Palatine Stone Arabia church (1733-1743), Lutheran, writes under date of August 11, 1734, that he had visited Stone Arabia and held services in a church jointly built by the Reformed and Lutherans. This must have been the original church. Under date of February 17, 1745, Rev. Peter Nicolas Sommer in his Journal writes that he had held a service of communion for the Lutherans of Stone Arabia in the barn of Wilhelm Nellis. This shows that the old log structure had already been abandoned, but as yet no Lutheran church had been erected to take its place. Ten years later the Lutherans and the Reformed people divided equally the 50 acres of Glebe. The release given by the Luthern church to the Reformed church is dated "Twenty-seventh day of March in the seventeenth year of the Reign of our Sovereign Lord George the Second, over Great Britain, France and Ireland, King, Defender of the Faith, etc., and in the year of our Lord Christ, one



thousand seven hundred and forty-four." It is the oldest and most valuable of the very few papers or records, outside of the books, in the possession of the church. It is signed by Jacob Schnell, Kirk Loux, Wm. Brouer, Laverinus Deigert, Peter Suits, Hendrick Loux, Nicholas Horning, William Coppernoll, Peter Diegert, Harris Schnell, Andreas Fink and Johannes Krems. Each name is differently "sealed" and six are "marked." (Names of Grantors)

This old stone church, and the one at German Flatts (Fort Herkimer) whose foundations were laid almost half a century before it, are among the most remarkable and rarest ecclesiastical buildings to be found in the United States. The elements of time and innovation have not changed their form, except slight improvements made necessary within. The same simple but substantial lines of craftsmanship that the builders wrought into these stone Houses of God abide to this day. Ardently we hope that for ages to come they will remain to teach other generations, many yet unborn, of

the price of liberty and the value of worship. Altho Stone Arabia was organized nearly two hundred years ago and about it have occurred some of the most tragic events of the valley of the Mohawk, and its membership evidently originated the Tryon County Committee of Safety (cf), and to it the nation is indebted for a large share of those human forces that gave independence and liberty to the Republic, yet, strange to say, we have never known of a history of this church to be written. The present effort is a duplication of an address given by the writer at the time of the one hundred and twenty-fifth anniversary of the building of the present stone structure. The first minister among the Palatine Germans in America was the Rev. Joshua Kocherthal, a Lutheran pastor who came over with the first Palatine emigration in 1709, under the favor and support of Queen Anne. For ten years he worked among his people, who had settled near Newburgh on the Hudson. His death occurred in 1719.

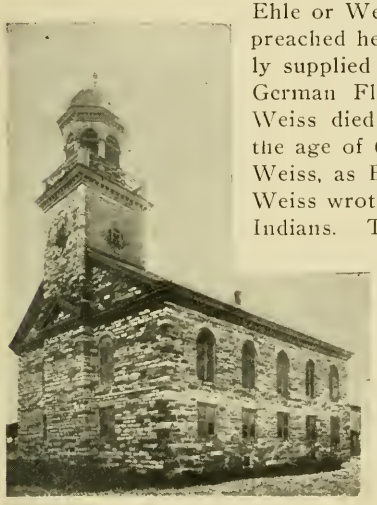


In 1709 Kocherthal visited England and on his return in 1710, the Rev. John Frederick Haeger accompanied him, organizing on his arrival in New York City an Episcopal church. The missionary society of the Church of England paid him a salary of £50 annually. Haeger tried at first to win the Lutherans over to Episcopacy and when he failed in this, he turned his attention to the Reformed Germans. But the Church of England was not attractive to either, and Kocherthal opposed his efforts. Haegar's work was almost wholly confined to the Hudson river settlements below Catskill. He died in 1721, for years having been neglected by the society that had sent him into the foreign field, tho his letters are piteously appealing for support. The third minister to serve the Palatines was the Rev. John Jacob Ehle. The oldest record book of the Lutheran church of Stone Arabia bears on its cover the statement that the original church here was organized by Ehle in 1711, but this is an error, both because Ehle did not come to America until October, 1722, and because the Palatines did not come into this section from Schoharie in any considerable numbers until about the same year. Most of the original settlers had come by 1710. The Rev. Ehle, as his predecessor, Haeger, was an Episcopalian, having been ordained by the bishop of London, in August, 1722. He was a Palatine and educated at Heidelberg. At first his work was among the German settlements on the Hudson, though he supplied Kinderhook frequently, at which place he married Johanna Van Slyck in June, 1723. From 1742 until the time of his death in 1777 at the age of 92, his entire ministry was spent in the Schoharie and Mohawk valleys. On February 8, 1762, Rev. Ehle wrote Sir William Johnson protesting vigorously against certain Bostonians who were proposing to establish schools among the Mohawks as well as the Presbyterian faith. He, doubtless, spent some years in regular service at both Schoharie and Stone Arabia and the settlements between, but after 1750 his work was confined mainly to the Mission established near Palatine (then called Canajoharie), the building still standing and his adjacent residence, called also Fort

1724-1750

Ehle, situate a short distance east of the Fort Plain N. Y. C. depot. In his latter years he devoted most of his time to his work among the Indians to whom in 1750 he had been appointed a missionary, and with the Rev. Peter H. Van Driesen (dec. 1738), was given valuable land tracts by them in appreciation of his services. Ehle's descendant's still occupy this land. Not much documentary evidence on Indian Mission

The Rev. Michael Weiss (Weitzius he sometimes wrote it) was the first ordained Reformed minister to labor among the Palatines of the Schoharie and the Mohawk valleys. Born in the Palatinate, a graduate of Heidelberg at 18, ordained in 1725, he came to America two years later (with 400 others) sent there by the Palatine consistory. For four years he worked in Pennsylvania, then came to Schoharie country in 1731, going the next year (6.25.1732) to Coxsackie, where he remained four years, and in 1736 (July 6) and for seven years stationed at German Flatts (Fort Herkimer). From German Flatts he went to Rhinebeck in 1742. No mention is made in the existing records at Stone Arabia of the service either of the Revs. Ehle or Weiss, but we know the former often preached here, and Weiss, doubtless, frequently supplied this pulpit during his pastorate at German Flatts. After two other pastorates Weiss died at Gosenhoppen, Pa., in 1762, at the age of 62. During his years in the valley, Weiss, as Ehle, worked among the Mohawks. Weiss wrote quite a graphic description of the Indians. The Rev. Johannes Schuyler had four pastorates, two of which were at different periods in Schoharie, involving some thirty years or more, the first for a score of years following 1735. During this first pastorate he supplied Stone Arabia and German Flatts, where his name is to be found on the earliest subscription list toward the completion of the partly built church. By some he is thought to have been the man who organized the Stone Arabia church. The first consistory record is dated October 24, 1743, yet members were admitted into the church and so recorded as early as 1737. Ten members joined in 1739 and seven in 1740. There is a baptism in 1739 of Henry Richard Loux, the son of Adam Loux. The church early in its history was an Independent Reformed church, probably from the beginning the Lutherans having their own organization. There is a record showing that at first consistory gatherings were largely verbal meetings with no records. Rev. Schulyer was a member of the first Coetus (1738), first Dutch minister to be ordained in this country, which act was approved by the Classis of Amsterdam. We are inclined strongly to believe from conditions that prevailed at German Flatts, that one of the first things done at Stone Arabia was the organization of a church, without doubt as early as 1725. It may be that the earliest baptisms, marriages and admissions to membership were regarded as a part of the work of the Schoharie church. The earliest record extant of the consistory



is dated October 24, 1743,—"Johannes Schuyler, Praedeger of Schoharie and Steinrabie; Dietrich Loux and Jost Snell, elders, and Servenus Duiker and Adam Loux, deacons." This is the first minister mentioned in the extant records. Rev. Schuyler left Stone Arabia and Schoharie in 1756 to succeed Rev. Curtenius in the Hackensack, N. J. church, where he remained ten years, returning next to Schoharie where he died on April 16, 1779, aged sixty-nine. He was buried beneath the pulpit of the old stone church, erected toward the close of Schuyler's second pastorate, later used as a fort. Rev. Schuyler married Annatje Veeder of Schenectady in 1743, and had six children. His sixth son, Philip, was the builder of the Stone Arabia church in 1788. Philip was also engaged on the Inland Lock Navigation Co. under Gen. Schuyler, to whom he was distantly related. His only daughter, Margaret, became the wife of Andrew Van Wie of Florida (Montgomery county). A sister of Rev. Schuyler, Elisabeth, was the wife of Gosen M. Van Alstyne, who built the old stone house, the first in the present village of Canajoharie, still standing, and, by some erroneously thot to be Fort Rensselaer. Mrs. Margaret Snell of Herkimer was a great grandaughter. The names of the minister and those of his two sons, Peter and Philip, are carved in the stones of the old Fort at Schoharie.

The "Rev. Johannes Aemilius Wernig" is the way this successor of Schuyler spells his name in the record. Under date of July 14, 1751, the church of "Stein Rabien," testified to the Classis of Amsterdam (Holland), of the good character and correct standing of their pastor. The letter is in German and is signed by 32 names as follows: Peter Lutz, Johannes Schnell, Henrich Fehling, Johannes Jost Snell, Severinus Deigert, Wilhelm Wermuth, Henrich Lauchs, Casper Kock (Cook), Peter Kremps, Gottfried Helmer, Friederich Bellinger, Jr., Friederich Bellinger, Johann Leonhardt Helmer, Henrich Lauchs, George Koppernoll, Henry Herkel, Jacob Krauz, Adam Lauchs, Frederich Getmann, Conrad Kutz, Johann Henrich Klock, Wilhelm Lauchs, Johannes Kremps, Wilhelm Koppernoll, Leonhardt Helmer, Robert Gerder, Adam Wabel, Johannes Fehling Johannes Snell, Jr., Dietrich Lauche, Johannes Henrich Riemenschneider. The church decided to call Wernig, who had already declined to go to Lancaster, Pa., but a year elapsed before the Classis of Amsterdam replied, who said that Wernig had exhibited no evidence that he was even a candidate (his papers were not satisfactory), much less that he was a minister. They seemed to have investigated his Heidelberg record, for they admit he is a licentiate, but his examination for the ministry was not sustained. Therefore Classis votes that Wernig must come to Holland to be examined before they can approve the call of the Stone Arabia church. This was the action of July 17th, 1752. On September 14, 1752, Wernig writes from Stone Arabia a long letter to his friend, the Rev. John Ritzema of New York city. It is full of scathing rebuke for the disturbers in the field, and replete with fine sarcasm for some of the preachers whom Wernig claims "serve the flock only for the wool that is in it." He wants to be examined by the New York City Reformed ministers, which request was refused September 17, 1753, and says he can't go to Holland, among other reasons, because he has married a wife, and hasn't any money, and on his first voyage over he came near dying of sea sickness (Eccles. Histy. N. Y., V. 3162, 3285). After leaving Stone Arabia (he also

served Canajoharie and Schoharie) all trace of him is lost. Rev. Sommers of the Lutheran church married Mr. Wernig to Anna Maria Schnell on July 2, 1751.

Under date of May 30, 1755, the Coetus (predecessor of the General Synod) asked permission to ordain and install John Mauritius Goetschius over the church of Stone Arabia which they say is a "German Reformed church north of Albany....for sometime past imposed upon and tossed about and injured by German (ministerial) tramps. It is far distant and has little strength; but it longs for the Gospel ministry....if not helped now in this way....it is liable to become totally scattered." But the Classis of Amsterdam under date of April 5, 1756, writes that it will not permit Mauritius Goetschius to be installed at Stone Arabia to which he had been called. Mr. Goetschius was a physician, and was licensed in 1754 and was at Schoharie in 1757-1760, and doubtless supplied Stone Arabia during these same years or a part of the time. He was ordained at Schoharie on December 14, 1757. His next and last pastorate was at New Paltz, an itinerary of thirty miles. Here he died in 1771. He practiced medicine all his life. He was one of the original trustees of Queens College. The Rev. Abram Rosencrantz ~~occasionally~~ served Stone Arabia during the years 1756-1758, and a second time from 1760 thro 1770. Rosencrantz was one of the original patentees of the tract known as "Stally's Patent," in the town of Little Falls. He was a graduate of one of the German universities and at the time the foremost divine west of Schenectady. His first work was at German Flatts (cf) and Canajoharie in the old "Sand Hill" church, where he labored from 1752 to 1758. A brother in the ministry was working among the German families scattered along the route from Schoharie to Utica, but died (1752) just before Abram came to America. In 1758 and 1759 he was called to a work among the Germans in New York city, but in 1760 he returned to the Mohawk valley, preaching in Stone Arabia, Canajoharie and German Flatts. He supplied this church for ten years from 1760, spending the remainder of his life, about 40 years, at German Flatts. Rosencrantz married Anna M. Herkimer, a sister of the general. He died on Fall Hill, in 1796, and was buried beside his brother under the pulpit of the old stone church at German Flatts (Fort Herkimer). While pastor at Stone Arabia Rosencrantz received £70 annually as his salary, Canajoharie and German Flatts also paying a similar amount (in all $525).

In the period including the war of the Revolution there seems to be no record of any settled pastor or regular supply, the Rev. John Daniel Gros and the Rev. Rosencrantz occasionally serving the church. The church records show this. The Rev. John Daniel Gros, once a New York city pastor, also for a while professor at Columbia College, was an unusually well learned man for the time. He was an ardent patriot and served as chaplain in three different regiments. The last few years of his life (1802-1812) were spent in the vicinity of Fort Plain on a farm, and he lies buried at Freysbush in this county. There are no records of baptisms or marriages, or even of consistory after 1771 thro 1776 tho very likely the former records were made, especially by Rosencrantz in the German Flatts register. For a decade after this the history of the church is unknown. The Battle of Stone Arabia, occurring near the church (October 19, 1780) is treated of in the Notes. The Johnsons and Butlers and Brants

were raging the country with the help of the Indians. The 1779 raid was a cruel one but the 1780 devastation was inhumanly brutal. In the Reformed church cemetery is a monument erected in 1836 to the memory of Col. John Brown who lost his life in the Battle of Stone Arabia. It ought to be a patriotic shrine to which we might make regular pilgrimages in remembrance of the price paid by our forefathers for liberty and justice. The present stone church was erected in 1788 by Philip Schuyler, the sixth son of the first recorded pastor of the church. The consistory at the time was John Zielly, Jacob Eacker, Arnout Vedder and Johannes Koch, elders, and Frederick Gettman, Adam Loucks, Casper Cook, and Michael Ehle, deacons. The history of the church from this time on is more definite. At the completion of the building Rev. D. C .A. Pick came to the work. He, later, served German Flatts (cf). He remained at Stone Arabia for ten years. In 1795 the church gave five acres of land to the Union Academy of Palatine. A two story frame building was erected opposite the church in 1799. Maj. Andrew Finck was behind this project. The Legislature was about to establish several new seats of learning and this was to be one of them. However, Finck's neighbors vehemently objected to the school, saying that "too much learning made bad farmers." The title to the land was questioned, the administration was sued, and Finck was forced to yield. Later Finck gave the land for the Fairfield Seminary in Herkimer county, for which school in 1814, $5,000 was raised by lottery. This was burned in 1806 and the school given up.

Pick was a great orator, likened by some to Martin Luther, and crowds waited upon his preaching. He was suspended from the ministry about 1800. In 1802 on a visit to New York city, he dropped dead on the street. During this pastorate the church connected itself (January 20, 1790) with the Classis of Albany, and on May 31, 1791, it was incorporated as the "Reformed Protestant Dutch Church of Stone Arabia." An inventory of church property filed at Fonda, January 3, 1794 is signed by D. C. A. Pick, V. D. M., Adam Loucks, Hendrick Loucks, Frederick Gettman (elders), and Jacob Snell, Christian Finck, Nicholas Van Slyck and John H. Van Wie, deacons. In 1797 a parsonage was built. For eight years or not until 1788, when this church was erected during Pick's pastorate at a cost of $3,378, the people had no other place of worship, except a temporary frame structure. Sir John Johnson with Captains Thomas and Brant came from Montreal by way of Oswego with their hired Indians and after devastating Schoharie reached Fort Hunter October 17, 1780, and proceeded west, destroying every building as far as Fort Plain, including Caughnawaga. From Keder's Rift (Sprakers), 150 men attacked Fort Paris, the stockaded store of Isaac Paris (tortured to death by the Indians at Oriskany in 1777) and burned the Dutch and Lutheran churches. The Dutch church burned was erected in 1738. The Lutherans rebuilt theirs, the present structure, in 1792, Rev. Dr. Philip T. Gros preaching the dedication sermon.

Rev. Isaac Labagh came to this church from Kinderhook in 1800, and remained three years, preaching in German Low Dutch and English. While pastor here he also preached in the Reformed Calvinist church of Minden (Canajoharie having been divided) and occasionally at Sharon (~~New Rhinebeck~~), Schoharie county, to which place he went in November, 1803. ~~In 1827 he returned to the valley~~

~~and spent a few months at Utica~~. He died July 4, 1837. It is recorded that John Dockstader of Stone Arabia was paid seven shillings for bringing up the minister's wagon from Kinderhook in 1803. Rev. John Taylor in his Journal of 1802 writes that he visited Stone Arabia and found Dr. Grotz (Gros) in the Lutheran church and Rev. Lubauch (Labagh) in the Dutch Reformed church. He spells the name "Stonerabia," and adds that the Dutch pronounce the last word as if spelled "robby." The longest pastorate in the church was that of Rev. John J. Wack, extending thro nearly a quarter-century from 1803, ~~the year of his call~~, tho during most of these years Mr. Wack was not in good standing in the Classis. The Minutes of Albany Particular Synod (1817) refer in detail to the trouble, Among the officers at this time were, Elders Thomas Getman, Lutwig Rickert, John P. Grames, Wm. Smith, Jacob Snell, David I. Zieley, Adam Lipe, Peter G. Getman, and Deacons Jacob I. Eacker, John Gray, Richard Luts, and Christopher C. Fox. He also supplied the Tillaborough field, and for a few years, also, the church at Ephratah. His life and work is spoken of in detail in the record of the "Sand Hill" church of the extinct churches. On his death, May 26, 1851, Wack was at first buried in the church hill cemetery at Ephratah, but later the body was reinterred at Fort Plain. The Rev. Isaac S. Ketchum was graduated from New Brunswick in 1821 and entered at once upon his ministry in this community, serving at Manheim (cf), Danube (Indian Castle), Salisbury and Stone Arabia from 1822 thro 1830. He also occasionally preached at the Columbia, Second Herkimer, and Remsen Snyder's Bush Churches, and from 1829 thro 1836 he preached at Ephratah in connection with Stone Arabia. Ketchum was an intimate friend of President Martin Van Buren, who commissioned him to remove some Indian tribes beyond the Mississippi and received the thanks of Van Buren for his successful work. He spent the closing years of his life on a farm near St. Louis, and died in 1863, aged 67 years.

Rev. Benjamin B. Westfall came to Stone Arabia in 1838 and remained about seven years, or until the time of his death, which occurred in 1844 at the age of 46. Westfall was brot up on a Columbia county farm. In a nine years' work in Ulster county 300 were added to the church, and it was in the midst of a great revival here in Stone Arabia that Ketchum contracted a disease that ended his life. This man's soul travailed in birth for his people, that Christ might be formed in them, the hope of glory. During Westfall's pastorate the church was repaired and a bell bot, all costing $2,000. He died in Stone Arabia in 1844, as the tablet on the wall tells, and lies buried beneath the pulpit. The bell bot in 1839, cost $355, the repairs, beside a complete renovation, including the closing of the east door, a window being substituted, the raising of the floor, change of seats, a new pulpit built, arch overhead filled in, gallery at front partitioned off, the steeple tinned and weather vane purchased, and belfry blinds put on. The membership at this time was 241, and in 1840 the report to Classis was most gratifying. When the next renovation comes to the old Stone Arabia Reformed Dutch church it is to be hoped that those who have it in charge will endeavor to reinstate the old pulpit, still extant, and bring back the interior to its old time beauty and symmetry. Charles Jukes had a seven year pastorate at Stone Arabia (1844-1850), beginning in 1844. He was an Englishman by birth, coming to America in 1830 and serving Presbyterian churches in

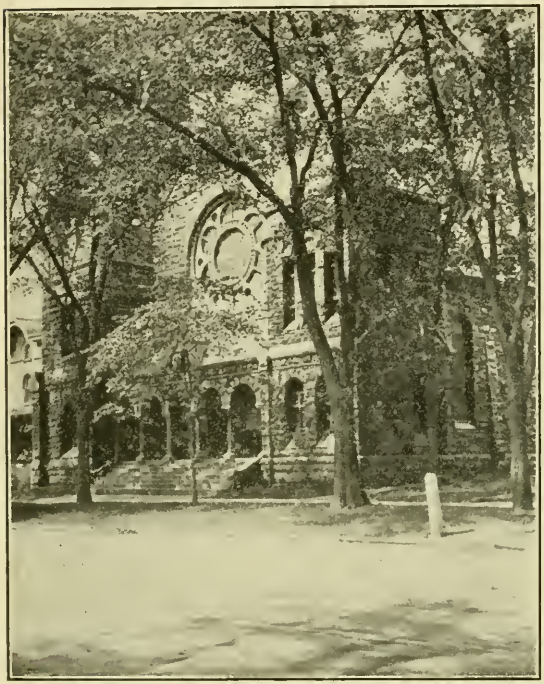
Saratoga county and at Amsterdam. He came to this church from the Glen Reformed church (cf). His last pastorate was at Rotterdam, Schenectady county, where he died in 1862. Some of his descendants live in Fulton county. John Cannon Van Liew was 40 when he came to this church in 1851, remaining nearly six years. He had another short pastorate at Berne (Albany county) and died in 1861 at the age of 51. During the years 1857 and 1858 the Rev. Nanning Bogardus, who spent some ten years in the Classis at Fort Plain and Sprakers, was a stated supply. Mr. Bogardus' last pastorate was at Sprakers and he died in 1868. The only record of this ministry is to be found in a salary receipt. Other supplies in 1858 and 1859 were the Rev. Philip Furbeck, at the time pastor at Fonda (cf), and the Rev. G. M. Blodgett of whom we know nothing further. In 1859 the present parsonage was built at a cost of $1,337.

After an interim in the pastorate of some five years, the Rev. Lawrence H. Van Dyck was called to the church in 1861. There were 85 families and 103 members in the church in 1862. He had ministered to Presbyterian churches since graduation at Auburn in 1833, and for about 15 years at Gilboa and Helderburg, and at Blooming Grove for 5 or 6 years before entering this field. Leaving here in 1867 he had a pastorate in Unionville, N. Y., next going to New Brunswick, N. J., in 1876, to become rector of Herzog Hall. He died in Brooklyn January 24, 1893, at the age of 86. Van Dycke was a most devoted pastor, his whole life an illustration of the Master's spirit and service. He wrote a history of the Montgomery County Bible society in 1867. His wife was Christina Hoes of Kinderhook, sister of Rev. J. C. F. Hoes (cf Ithaca). A brother, Rev. C. V. A. Van Dyck was the noted Syrian scholar, and a sister, Jane Elizabeth, married Rev. Dr. T. W. Wells. The Rev. James Murphy Compton spent nearly thirty years laboring in the Classis of Montgomery, principally in the churches of Currytown, Mapletown, Columbia, Henderson and Sprakers (cf). His pastorate here and at Ephratah extended over four years from April, 1868. He died while pastor of the Columbia church December 12, 1891, and lies buried in that church cemetery. William B. Van Benschoten, after two pastorates in New Jersey of four years each, came to this church in 1872 (also preaching at Ephratah and labored here until he died in 1880 at the age of forty-five. During the last year of his pastorate the church and parsonage were repaired at a cost of $2,000. Prominent among the workers of this period were Conrad P. Snell, Henry Gramps, John Kilts, Reuben Graff, Erwin Vosburgh, Aurora Failing, Charles Loucks, Johannes Hess and Harrison Brown.

The Rev. Rufus M. Stanbrough was graduated from New Brunswick in 1861 and at once took up the work at Manheim (cf), also supplying Indian Castle. He came to Stone Arabia in 1881 from a five years pastorate at Columbia (Herkimer county), remaining here for about five years. His next and only other charge was at West Hurley, N. Y. He exhibited an indomitable energy in his arduous ministry and was the personification of patience, faith and devotion. He died in 1894, at the age of 72. During Stanbrough's pastorate (1883) the organ was bot at a cost of $400. Occasionally services were held during the years 1886 and 1887. The Revs. P. H. Bahler (cf Manheim), F. S. Haines (cf Canajoharie) and Jas. Demarest (cf

Fort Plain) filling the pulpit, the summer months being filled by Frederick L. Luce, a seminary student. The Rev. John A. Thomson on graduation from New Brunswick in 1887 assumed the pastorate in connection with Sprakers and remained nearly five years. At this time forty families were reported and seventy members. In the few years after leaving this field, Mr. Thomson served Sprakers (cf) and Maple-town, and a mission at East Palatine. Since 1902 he has had a pastorate at Middlebush, N. J. During Mr. Thomson's pastorate the centennial of the construction of this church was observed. The morning program included a sermon by the Rev. Dr. DeBaun of Fonda, and an historical address by S. L. Frey of Palatine Bridge. In the afternoon, dinner having been served, addresses were delivered by Edward F. Jones of Binghamton, Lieutenant-Governor of New York, A. T. Worden, Senator Arkell and the Rev. J. W. Compton (pastor 1868-1871). After Mr. Thomson's pastorate the church had no regular ministry for another five years, or until the Rev. Charles L. Palmer came in 1897. Richard Van Benskor, a student, supplied occasionally in 1895, as did also Rev. Joel A. Loucks, a licentiate of Montgomery Classis, Isaac Messler, superintendent of the Kentucky mission work since 1905, preached here during the summer of 1896. The Rev. Charles L. Palmer became pastor in 1897, also serving the Ephratah church for three years, and since 1903-1914 was pastor of a Reformed church at Kingston. During this pastorate the church was again incorporated (May, 1899) and the Bible now in use was given by the Social union. Rev. Palmer is now at Marlboro, N. J. Since the year 1900 and until June, 1914, there was no settled pastor or stated supply, of the church, regular services having been held only during the three summer months of each year. Only summer work by students has been undertaken during these years. A. C. V. Dangremond, now of College Point, L. I., was here in 1900 and 1901, and in 1902 and 1903 Garret Hondelink, now at Kalamazoo, Mich. supplied. For four years following no services were held in the church. In 1908 R. A. Stout preached during the summer. In 1909 Rev. E. J. Meeker, now at Lodi, supplied the pulpit for several months. Anthony L. Ver Hulst supplied during the summer of 1910, and for three summers R. A. Stanton, '14 of the Western Theological Seminary at Holland, Mich., was the supply. In June, 1914, Mr. Stanton was ordained by the Montgomery Classis and installed over the Ephratah (cf) and Stone Arabia churches. The present consistory is Harvey Gramps and John C. Kilts, elders, and Wm. Kent, Adelbert Laning and Chas. Vosburgh, deacons.

SYRACUSE: FIRST REFORMED CHURCH



The First Reformed (Dutch) church of Syracuse was organized by the Classis of Cayuga on March 10, 1848, the same year that Syracuse obtained its first charter, and was incorporated March 25, 1848. Among the original members both Salina and Syracuse (joined by the charter) were represented, while others came from the Dutch churches of Chittenango and Geneva, and a few from the First and Park Presbyterian churches of Syracuse. The services at the very beginning were held in Market Hall where the magnificent City Hall now stands. The services, however, were transferred to a frame chapel which had previously been used by the Baptists, Congregationalists, Methodists, Presbyterians, and Unitarians. Here the Reformed congregation worshipped for two years. In 1850 the church bot its present site and built a fine frame edifice which served them until February, 1878, when the church was burned. The original site and church cost $16,000. W. B. Van Wagenen and B. C. Vroman, elders, and Peter Burns and S. V. A. Featherly, deacons, made up the first consistory. After the burning of the church, plans were set on foot for rebuilding, with the result that the present beautiful and enduring stone church was dedicated in February, 1881. This church cost $60,000. At first the church was in the Cayuga Classis, but was transferred to Montgomery in 1889. Rev. James H. Cornell was the first pastor (1848-1851), installed November 9, 1848. His father was Rev. John Cornell a student of Livingston, his mother being Maria Frelinghuysen, daughter of Gen. Frederick Frelinghuysen. After leaving Syracuse he had short pastorates at Raritan, N. J., and Coeymans, N. Y., spending his last years in this latter place. He died in 1899. Dr. Cornell is best remembered by the church at large as a good Secretary of the Board of Education, as well for his personal efforts and gifts which increased the Seminary endowment at New Brunswick for upwards of half a million of dollars. It was during Cornell's pastorate that the first church was built, being dedicated July 16, 1850. In May, 1851, the consistory unanimously re-

solved to approve the action of the Classis of Cayuga which had officially and solemnly decreed that every minister that joined their body should thereby attain the degree of "Doctor of Divinity." Rev. J. Romeyn Berry followed Dr. Cornell (1851-1857). At this time the church reported a hundred and twenty members and at the close of his ministry a hundred and forty-nine. Dr. Berry was President of General Synod in 1890. He was a grandson of Rev. J. V. C. Romeyn and a great grandson of Rev. Thomas Romeyn(cf Fonda), whose four sons were in the Reformed church ministry. Dr. Berry had several pastorates after leaving Syracuse, including one of eighteen years in the Montclair, N. J. Presbyterian church. His last charge was at Rhinebeck where he died in 1890. Following Dr. Berry, Prof. J. B. Condit of the Seminary at Auburn, supplied for a while. Rev. T. DeWitt Talmage came to the Syracuse church in 1859 from his first charge at Belleville, N. J. and remained thro the larger part of 1862. General Synod met in the church in 1861, and again in 1885. From Syracuse Dr. Talmage went to the Second church of Philadelphia for an eight year pastorate. The church had called him the year previously but he postponed going for a year. In 1869 he became the pastor of the Central Presbyterian church of Brooklyn, which church in 1870 became the "Brooklyn Tabernacle." Here he was pastor until 1894 when he went to the Presbyterian church of Washington, D. C. He died in 1902 in this pastorate. He was a preacher of world-wide reputation and influence. The late Rev. Frank Talmage was his son.

Rev. Joachim Elmendorf, who had already served the Reformed churches of Ithaca and Saugerties, was called to the church in 1862, and resigned in 1865. Leaving Syracuse Dr. Elmendorf became the pastor of the Second Church of Albany (1865-1872) and later of the Second Church of Poughkeepsie (1872-1886), leaving in the latter year to enter the Harlem ~~Collegiate~~ Reformed Church of New York City in which pastorate he died in 1908. Dr. Elmendorf was Press Agent of General Synod in 1872 and was a Rutgers trustee for nearly forty years. Rev. Jeremiah Searle was the succeeding pastor (1866-1869), whose father of the same name, studied theology under Prof. Yates of Union College while pursuing a course there and whose brother, Rev. S. T. Searle, was the father of Rev. Dr. J. Preston Searle, President of the Faculty of New Brunswick Seminary. Leaving Syracuse Rev. Jeremiah Searle became the pastor of the Calvary Presbyterian church of Newburgh in 1873, and served this church for forty years, or until 1913, when he died. In the interim of the pastorate the pulpit was again supplied by Prof. Condit of Auburn Seminary. Rev. Martin Luther Berger was the sixth pastor of the Syracuse church, during whose time some two hundred were added to the membership. At the close of a seven year's work (1869-1875) he entered the Presbyterian church at San Francisco. He died in 1910. Prof. W. P. Coddington of Syracuse University supplied the pulpit until the coming to the field of Rev. Evert Van Slyke who was called in July, 1876, and remained nine years. It was during his pastorate that the church was burned, February 3, 1878, and the new present stone structure erected. Dr. Van Slyke left in April, 1885, and had later pastorates in Catskill and Brooklyn. He died in 1909. The church had no settled pastor now for about three years. Rev. Dr. Coddington of Syracuse University supplied the pulpit thro 1886-1888 when Rev. H. D. B. Mulford of Franklin Park, N. J. was called and came

in 1889. He remained until 1897. During his pastorate and thro the efforts of his Christian Endeavor Society the Second Church of Syracuse was organized in 1895. Two hundred and twenty additions to the church membership are recorded during Rev. Mulford's pastorate. Mr. Mulford next went to Rutgers as Professor of English. In 1912 he became the pastor of the Upper Red Hook Reformed church. In November, 1897, Rev. Dr. Philip H .Cole became the pastor and remained ten years. Dr. Cole has been pastor since leaving Syracuse of the First Presbyterian church of Rome. Following Dr. Cole came Rev. Dr. John F. Dobbs (November, 1908) of Mott Haven, who remained until May, 1915, when he was dismissed to the Woburn (Mass.) Congregational Conference. Rev. Ulysses Grant Warren succeeded Dr. Dobbs, coming to the church from the Brooklyn Congregationalists in September, 1915. Hon. Nathan F. Graves, who endowed a Missionary Lectureship at the Syracuse University and another at New Brunswick, was a member of this church, and one of its officers for many years. Rev. Maltbie D. Babcock and Rev. Willard King Spencer (Auburn '79) were also in membership here.

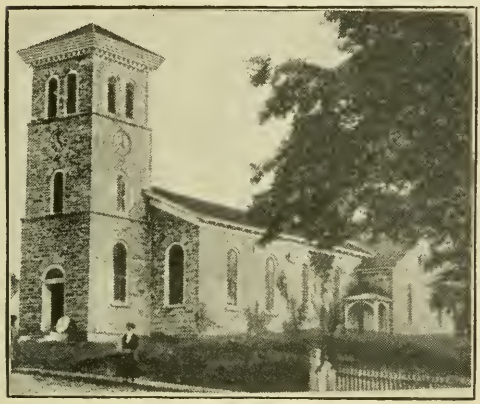
SYRACUSE: SECOND REFORMED CHURCH



The Second Reformed church of Syracuse was organized May 27, 1895, beginning with a charter membership of twenty-seven. The church was the direct outgrowth of a Sunday School work which had been carried on for some months by the young people of the First Reformed church while Rev. H. D. B. Mulford was the pastor. The first pastor called to the field was Rev. Charles Maar, who after two years at New Brunswick, took a third year at Auburn Seminary, and on his graduation in 1892, was ordained by Montgomery Classis and installed over the church at Owasco Outlet. After a second pastorate at Cobleskill, Rev. Mr. Maar took up the work at Second Syracuse in October, 1895, remaining until May, 1899. After pastorates at Upper Red Hook and Walkill, Mr. Maar entered the employ of the State at Albany, where he now resides. Within a short time the church called Charles G. Mallery who took up the work of his first pastorate on graduation from New Brunswick in 1899 and was ordained and installed over the church by the Classis. During his pastorate sixty-four were received into the church, the building erected, and the work progressed. Mr. Mallery resigned in 1904, going to Rhinebeck, N. Y. from which field he went to Bedminster, N. J. in 1914. Rev. Peter Edwin Huyler, a graduate of Auburn, next took up the work at Second Syracuse in the early summer of 1905, and resigned in September, 1914, to follow Mr. Mallery in the Rhinebeck

church. Rev. Alexander S. Van Dyck came to the pastorate from Philmont in January, 1915. He had served the denomination for twelve years in the foreign missionary work at Amoy, China. The Second Reformed church of Syracuse is in a fine field, a favored and growing residential section of the city, and is coming into its own in the influence upon the community. The first consistory of the church was made up of Elders John Boyd, and F. G. K. Betts, and Deacons E. F. Hammeken and Alexander Gee. The present consistory is composed of Elders W. A. Boyd, E. F. Hammeken, N. W. King, and H. H. Snyder, and Deacons E. E. Hull, C. W. Taylor, Oscar Hauptli, and G. C. Hutchings.

THOUSAND ISLES REFORMED CHURCH



Probably the first white man to gaze on the beauty of the Lake of the Thousand Isles was Samuel de Champlain, the founder of New France, who, in 1615, took part in an expedition against the Iroquois. After him the first man of note was Father LeMoyne, the Jesuit priest while on his journey to the Onondagas in the summer of 1654. After LeMoyne came LaSalle, Frontenac, De La Barre, La Hontan, Hennepin, Charlevoix, et al. This church is in Jefferson county (called after Thomas Jefferson) at Alexandria Bay (named after Alexander Le Ray, son of the proprietor of the tract). The site for the church and parsonage was given by Francis DePeau. "The Church of the Thousand Isles" is the corporate and euphonious name of this Reformed church, which owes its origin to the indefatigable labors of Rev. Dr. Bethune, the noted hymn writer and at one time the pastor of our Utica church (cf). While pastor of the old Third Church of Philadelphia (now extinct) Dr. Bethune made annual pilgrimages to the "Thousand Isles," usually preaching on Sundays in the school house at Alexandria Bay. The first Sunday school in the town was soon organized. Later Dr. Bethune met the Rev. Jerome A. Davenport, and sent him to the field, caring for him largely out of his own means, with no thot whatever of a church—just a sort of itinerant preaching at the Bay and in the surrounding communities. But Mr. Davenport's work soon outgrew the little stone school house, and compelled a church building. Mr. Davenport went to Wisconsin and later entered the Episcopal church. After two years spent in raising funds, a church was built costing $2,800, while in the following year a manse was erected which cost $825. The first consistory of the church was Alvah Ford, elder, and James Wordworthy, deacon. The first pastor of the church was the Rev. Anson DuBois, who came in 1850 and remained four years.

He had just graduated from the Seminary (New Brunswick) and spent over fifty years in the pulpit. During Mr. DuBois' ministry here the church was organized in 1851, reporting to the Particular Synod the following year. Among the early patrons of the church, besides Dr. Bethune, were Mr. and Mrs. E. T. Throop Martin of the Owasco Outlet church, who largely contributed toward its erection and John G. Holland to whom a memorial tablet was erected. The building was dedicated in August, 1851, Dr. Bethune preaching the sermon. A Presbyterian church in Troy, N. Y. gave the bell. Very few of the members of the church were ever before connected with the denomination. The land for both church and parsonage were given by the estate of Frances DePeau.

The second pastor of the church was the Rev. George Rockwell, who staid by the organization for twenty-three years. Relinquishing this pastorate owing to extreme deafness in 1877, Mr. Rockwell spent some time in Fulton, N. Y. and New York City, going for residence finally to Tarrytown, where he died in 1897. Rev. De Vries came to the work in 1877 and remained five years. Since 1884, Mr. De Vries has been the pastor of the Peekskill, N. Y. church. Rev. Dr. Egbert C. Lawrence followed De Vries in 1882 and resigned in 1886. Mr. Lawrence has been in the Presbyterian ministry for many years, and has been spending a good many years as supply to vacant churches, making his home in Schenectady, N. Y. After Dr. Lawrence, the Rev. Charles P. Evans supplied the church for a couple of years. He is living at present in Watervliet. Rev. George Z. Collier was next on the field, coming in 1890 and remaining thro a part of 1896. Mr. Collier is now serving the Middleburgh church in the Classis of Schoharie. Rev. Isaac J. Van Hee came to the field from the Seminary (New Brunswick) in 1897, being ordained by the Classis. He remained thro 1901 when he accepted a call to the Fultonville church which he left in 1905. After pastorates at North Paterson (N. J.), Little Falls (N. J.), and Pekin, Ill., he entered the Presbyterian church. His principal task for some years has been in social work for the Ford Auto Co. of Detroit, Mich.

In 1901 the church called Rev. Charles F. Benjamin, a member of that year's class in the Seminary, who was ordained by the Montgomery Classis and installed over the church, and is its present pastor. The present consistory consists of Norman Hay, Noris Houghton, John Betz, C. B. Forsythe, elders, and C. W. Cornwall, George Russell, J. B. Reid and Fred Chayn, deacons.

UTICA REFORMED CHURCH



Oneida county, in which Utica is situated and which was formed January 27, 1789, was the home of the Oneida Indians, the only tribe who remained friendly to the colonists, except a part of the Tuscaroras. The work of the Rev. Samuel Kirkland among them made this possible (cf Note on Indian Education, etc.). The earliest mention of Utica is in the Cosby Manor Patent, dated 1734, and, again, in the itinerary of a French spy, traveling in 1757 from Oswego to Schenectady. President Dwight of Yale passing thro Utica in 1798, speaks of it as a pretty village of fifty houses. Reference is also made to it in the "Story of Castorland." The Reformed Protestant Dutch church of Utica was organized in 1830. The first church organized in Oneida county was by the Congregationalists at New Hartford, the Presbyterians having formed one later (1786) at Whitesboro. With Reformed churches established so many years previously in the vicinity of Utica it is a cause of surprise that one was not founded here earlier. Soon after 1800 (Utica was incorporated as a village in 1798), a number of Dutch and German families settled at Deerfield, near Utica. The pastor at German Flatts, Rev. John P. Spinner, as well as Rev. Isaac Labagh and Rev. John F. Schermerhorn, missionaries of the Domestic Board, made frequent visits to this field. The preaching was in the German and Dutch tongues, the services being held at first in the Deerfield Baptist church, then the old Utica Methodist meeting house, kindly loaned for this purpose. Up to

1825 Mr. Spinner came to Utica nearly every alternate Sunday. In the Reformed Church Magazine of January 28, 1828, is an account of a consistory meeting of the Collegiate church, New York City, held at the corner of Nassau and Amsterdam streets, at which the matter of organizing a church at Utica was discussed. Rev. John Ludlow of the First Church, Albany, and Secy. Schermerhorn, were the men who urged it. It was shown that a sum of $3,000 was available at Utica, and a lot worth $4,000. The Albany church had promised $3,000. It was thot that $10,000 was necessary to begin the work. We do not know the results of this meeting, but in the following years plans were consummated for the organization. The Broad Street church building was erected in 1830, and dedicated on June 3d. It cost $15,000. At the organization, late in October, there were thirty-nine members, while fifteen more united at the first communion. This building was used until 1866. The first pastor of the church was Rev. George W. Bethune, who remained four years. He was installed November 7, 1830, and preached his farewell sermon June 29, 1834. The Utica church resulted from an unusual religious condition in the city, and was started by certain men and women of strong Calvinistic faith. Rev. Charles G. Finney had occupied the pulpit of the First Presbyterian church during the winter of 1827. While his influence was powerful, many questioned the methods he pursued, while they regarded much of the preaching as unscriptural. But rather than oppose what passed in those days for a revival, certain persons, principally Scotch, came together and formed the Utica Dutch church. The first officers were Abraham Varick and George M. Weaver, elders, and Nicholas G. Weaver and Richard Vaughan, deacons.

Dr. Bethune was the son of Divie Bethune, one of the founders of Princeton Seminary, a publisher and distributor of free tracts and Bibles years before the founding of the societies for this purpose. He was born March 18, 1805, spent three years at Columbia, and graduated at Dickinson College (1823). He was a Princeton Seminary graduate of 1826. His first work was among the colored and poor people, and the sailors at Savannah, Ga. He came to the Utica church from Rhinebeck. His reasons for entering the ministry of the Reformed church, briefly, were these, "a preference for her order, equally removed from the democracy of Congregationalism, the monarchy of Episcopacy, and the oligarchy of Presbyterianism, she presents in her representative government, united to rotation in office, the purest republican constitution." He wrote that "he liked her liturgy, delighted in her sound doctrine, admired her spirit.....her ministers were a band of brethren.....children of the same beloved mother who never meet but with joy, and never part but with tears and mutual benedictions,.....a united, respected, influential body..... and they shall prosper who love her." Dr. Bethune's correspondence shows the marked opposition of the other local churches to the Dutch church at its organization, which was continued for some years. In his inaugural sermon we hear him making a sort of apology for the denomination. But it was the spirit of the man and those first members who won the day, for despite all scorn and ridicule, the Dutch church, under the leadership of their pastor, made a name and fame for itself. When the cholera visited Utica in 1832, Dr. Bethune was one of the two ministers who did not flee the city. Indeed he

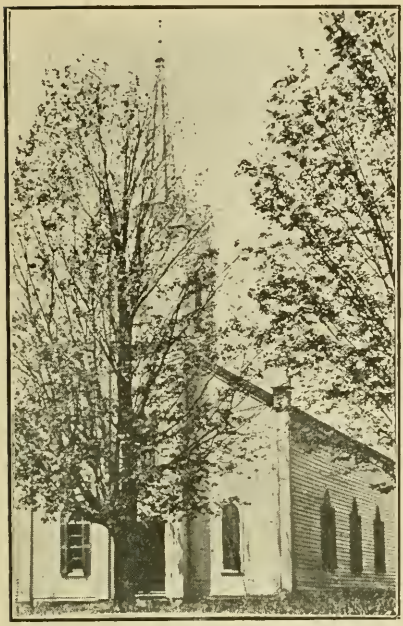
took one minister into his home and nursed him back to life. After pastorates at Philadelphia and Brooklyn, he went to the 21st St. Church of New York. He died while in this pastorate, at Florence, Italy, April 28, 1862. He was the founder of the church at Alexandria Bay (cf). He gave his library of seven hundred volumes to New Brunswick Seminary. He was a scholarly man of sweet, rare character, whose contributions to Christian Hymnology constitute one of his chief claims to remembrance. President James K. Polk urged Dr. Bethune to accept the chair of Moral Philosophy at West Point, but he felt obliged to decline. Later he was selected to succeed Chancellor Frelinghuysen of the New York State University, but this honor also he declined to accept. A handsome marble mosaic of Dr. Bethune, once in the Third Church of Philadelphia, is now in the Sage library at New Brunswick.

The second pastor at Utica was Rev. Henry Mandeville (1834-1841). He was born in Kinderhook, and was a professor of Moral Philosophy at Hamilton College. He died in 1858 while pastor of the Presbyterian church at Mobile, Ala. Rev. John P. Knox was the next pastor, coming from the Nassau Reformed church in 1841 and remaining thro 1844. He entered the ministry of the Presbyterian church later and died June 2, 1882. The Rev. Charles Wiley succeeded Dr. Knox, June 15, 1845, and remained ten years (1845-1854). Before coming to Utica he had been pastor of the Northampton (Mass.) Congregational church. In 1849 the church had 225 members. After leaving Utica he became the President of the Milwaukee University, but again entered the active ministry and was pastor in the Geneva church in 1859. He edited a series of Latin Classics and wrote a volume on "Why I am not a Churchman." He died in December, 1878, at Orange, N. J. The fifth pastor at Utica was the Rev. George H. Fisher (1855-1860), who became one of the great preachers of the country. For six years he was secretary of the Domestic Missions Board. He died in 1872 while pastor of the church at Hackensack, N. J. For two years the church was supplied by Rev. Charles E. Knox, a tutor at Hamilton College, and, later and for thirty years President of the Bloomfield Theological Seminary, where a $65,000 Knox Hall was erected in 1914 to commemorate his work there. When Rev. Dr. Knox was asked to supply the pulpit he felt that the church ought to move up town and consented to supply on condition that he be permitted to raise the funds necessary to build in another section of the city. He raised $17,000 for this purpose. The Civil War provided an impediment to this project, but Dr. Knox's work paved the way for his successor to build. He died April 30, 1900. Rev. Ashbel G. Vermilye succeeded to the pastorate, coming to the church in 1863 and leaving in 1871, to become the pastor of the old First Dutch church in Schenectady. He was the son of Rev. T. E. Vermilye, at the time the senior pastor in the Collegiate church, New York City. He was born at Princeton, N. J. in 1822. Before coming to Utica he had had pastorates at Little Falls, N. Y. (Presbyterian) and Newburyport, Mass. For thirty years before his death in 1905, Dr. Vermilye was not in the active work, much of the time being spent abroad and in literary labors. It was during his pastorate that a new site was secured for the church at the corner of Genesee and Cornelia streets, where the second church was erected, being dedicated on May 3, 1868. This building was burned February 6,

1881, but rebuilt the following year. When Rev. Dr. Vermilye went to Schenectady he became the first pastor of the new church, the fifth erected, and preached his first sermon there on the day of its dedication, August 6, 1871.

In 1871 Rev. Isaac N. Hartley was installed pastor of the church and remained on the field nearly eighteen years, resigning in 1889, to enter the ministry of the Episcopal church. He died while rector at Great Barrington, Mass., in 1899. In 1880 Dr. Hartley wrote a semi-centennial history of the church. Rev. Oren Root, at the time Professor of Mathematics at Hamilton College, began supplying the pulpit in 1890. Later he was called to the pastorate and remained five years (1890-1894). Rev. Dr. Root (brother of U. S. Senator, Elihu Root) frequently supplied the Utica church pulpit when there were no pastors. He died August 26, 1907. The pastorate of Rev. Peter Crispell was of nine years duration (1894-1902). This was his second charge, his first being at Warwick, N. Y. Leaving Utica he went to Montgomery. In 1914 he retired from active work and is living at Newburgh. For some years the church seemed to be losing its grip in the community, but in the hour of its need, at the close of the pastorate of Mr. Crispell, Rev. Oren Root came back to it with generous and helpful service, and with the aid of the faithful few (found everywhere) saved the church to the denomination and the city, and prepared the way for the coming of the present pastor, Rev. Louis H. Holden, who was installed over the church October, 1904. The work done in the past decade has strengthened the organization and given the church a place of widespread influence in the religious life in the city. The present consistory are, Charles W. Weaver, Herbert F. Huntington, Joseph Hollingsworth, Edward Williams, Roy D. Barber, elders, and Frederick R. Drury, Floyd E. Ecker, Newton B. Hammon, Allen C. Hutchinson, and Roy C. Van DerBergh, deacons, while the board of trustees are, Herbert F. Huntington, Roy D. Barber, George DeForest, Newton B. Hammond, Joseph Hollingsworth, John W. MacLean, and Harry W. Roberts. The late Vice-President Sherman was for years a trustee of this church.

WEST LEYDEN REFORMED CHURCH



The county of Lewis in which are situated the West Leyden and Naumburgh churches (as was also the New Bremen church) was formed from Oneida county March 28, 1805 (Jefferson county being formed the same day). Alexander Macomb, who came from Ireland in 1742, had five sons in the War of 1812, one of whom was Maj. Macomb of Plattsburgh fame. On June 22, 1791, Macomb bought nearly all the land in Lewis county, some 3,816,960 acres (cf Naumburgh). The town of Lewis was formed November 11, 1852. West Leyden was first settled in 1789 by two families named Newel and Ingraham, who remained, however, but a few years. In 1799 Col. John Barnes, Joel Jenks, from Rhode Island, Medad Dewey and John and Cornelius Putman, from Somers, Ct., settled here. Major Alpheus Pease (dec. 1816) built the first grist mill in 1802. The names of Hunt, Tiffany, Felshaw and Pelton are among the earlier settlers. In 1831 ten German families came to West Leyden. The first church formed in the village was a Baptist organization in 1798. Its building stood where the present Union church is. The Congregationalists formed a church in 1806, Rev. Nathaniel Dutton being the organizer. Other ministers of this church were Reuel Kimball, Amaziah Clark, Eli Hyde, Calvin Ingalls, Jedutha Higby, and Comfort Williams. In 1826 the congregation joined the St. Lawrence Presbytery. The building stood on what is now cemetery ground. On August 16, 1847, the St. Paul's Lutheran and Reformed church was formed of which Frederick Meyer, Frederick Schopfer and George Tries were the trustees. A question arising in 1855 concerning the matter of worship the families of the Reformed persuasion in this Union church withdrew and organized the "Reformed Protestant Dutch church of West Leyden." This was September 17, 1856, and the first trustees were, Philip Rubel and Frederick Meyer, elders, and Frederick Schopfer and Valentine Gleasman, deacons. Rev. John Boehrer came to the church as its first pastor soon after the organization and continued with it until 1862. Mr. Boehrer later on was pastor of the nearby churches of Naumburgh and New Bremen. Leaving Naumburgh he became pastor of a Buffalo church (1887-1897), but was without charge from 1897 to the time of his death, 1913. During Boehrer's pastorate another church was organized December 7, 1858 and was called the "United German Protestant Lutheran and Reformed Congregation," in which Peter Wolf, Jacob

Roser, Peter Kantser, George Tries, and Heinrich Roser were the trustees.

Rev. John M. Wagner succeeded Mr. Boehrer in September, 1862, and continued the work thro 1864. Wagner was from the German Palatinate and gave his best efforts for the German churches he served. For nearly thirty years he was pastor of the large and influential German Evangelical church in Brooklyn, in which pastorate he died January 21, 1894. In the summer of 1864 Rev. Frederick E. Schlieder came to the West Leyden church. Mr. Schlieder was born in Germany. Coming to this country he was graduated at New Brunswick, and in 1865 was installed over the church here. He had two pastorates at West Leyden, this one of eight years, and a second, beginning in September, 1889, and continuing for eighteen years, or until failing health compelled him to relinquish the pulpit. Altogether Mr. Schlieder served the West Leyden church twenty-five years. He died February 2, 1915. His son, Rev. Albert Schlieder, is pastor of the First Church of Hackensack, N. J. Under the shadows of the old West Leyden church Mr. Schlieder spent his last days. There was no pastor during 1873, but in 1874, Rev. Jacob Weber became the minister in charge, and remained with the people for five years. Rev. Henry W. Warnshuis succeeded Weber but stayed only half a year. After leaving West Leyden he went west and entered the Presbyterian church for work in Dakota. John H. Reiner was the next pastor. He was born in Russia, of Jewish extraction, and came to America in 1880. His only known work was this pastorate at West Leyden (1881-1885) and another at Gallatin (1886-1887). He visited the West Leyden field in 1912. During Reiner's pastorate the parsonage was built and the Ladies' Aid Society organized. It was also in his time that a division occurred in the church, and the faction withdrawing built a meeting house in 1889, supplied since by the Ava Methodist minister. Following Reiner came Rev. Henry Frech (1885-1888), tho Rev. S. Kern had supplied the pulpit for a year (March, 1885-March, 1886). Nothing further than this West Leyden work is known of either of these men, except that before coming to West Leyden, Frech had been pastor for four years of the German church (2nd) of Jamacia. In 1889 Rev. Julius J. Keerl supplied the pulpit for six months or until the return of Mr. Schlieder. In June, 1908, the Rev. George S. Bolsterle, recently graduated from New Brunswick, was ordained by the Classis of Montgomery and installed over the West Leyden church. Mr. Bolsterle did a fine work of reorganization and greatly encouraged the people in the three years he remained with them. For the past three years the church has been supplied during the summer by the seminary students, with occasional services by the Classical Missionary. Among these students have been Stephen W. Ryder of New Brunswick '13, who is now in the foreign missionary work in Japan, Bert W. Maass, now at Schodack Landing, John Putman and Chauncey Stevens of New Brunswick '16. In the Fall of 1914 Joseph M. Spalt began a lay work at West Leyden, which continued for a year.

Reformed Churches Now Extinct

Formerly Attached to Classis

AMSTERDAM

The first settlement in the town of Amsterdam (formerly called "Veddersburgh" or "Veedersburgh" was by the widow and four sons of Philip Groat, at a place just opposite to where Cranesville is now (cf). Originally, Amsterdam, Johnstown, New Broadalbin and Mayfield were in a sort of square, and formed the ancient town of Caughnawaga. At first this part of the town was called Veddersburg or, Vedder's Mills, named after William Vedder, who, with his family, moved here from Johnstown in 1776. He was a descendant of Lucas Vetter (spelled also Vader, Feeter, Veeder) who died at Derdinger, southwest Germany so long ago as 1483. (Koetteritz: "Feeter Family"). Others give Albert Vedder of Holland descent as the founder. He was the first tenant of Fort Johnson after Sir John had fled to Canada. The name was changed in 1808 to "Amsterdam," and incorpation of the village was in 1830. Among the first settlers were William and Albert Vedder, E. E. DeGraff, Nicholas Wilcox and William Kline. The earliest known church was the Dutch Reformed Protestant church of 1792, in which Michael Spore, Tunis Swart, Jeremiah DeGraff and Ahasuerus Marcellus were elders. This was an effort to organize a church at Cranesville ("Williigas"), but tho a morgan of land was given by John L. Groat, son of Philip Groat above, the project fell thro because the members wanted the church on both sides of the river. In the Summer of 1795 a second organization was started in which Jeremiah Voorhees and Cornelius Van Vranken were elders, whom Rev. John Johnson of the First Dutch church of Albany ordained. The meeting for organization was held at the home of John Wiser (near where Henry Hagaman lived in 1851). A Rev. Ames supplied this church, who spent his last days at the county house. ~~Rev. Sampson Occum, a Long Island Indian preacher, also was in this church. He died in 1792 at New Stockbridge, Madison Co., N. Y., aged 69. He was one of the best educated of all the Indians.~~ Two other churches were built at this time, one at New Harlem, later called Fondas Bush, and another at Mayfield. In 1799 the Rev. Conrad Ten Eyck, just graduated from the New Brunswick Seminary, was called to these three fields, the call being dated March 14, 1799, tho Mr. Ten Eyck did not enter on the field until May 1, 1799. There was no church edifice as yet in Amsterdam. On July 3, 1799, Joseph Clizbe was made elder and Aaron Lindsay deacon. John DeGraff was already in the consistory whose place was taken in December, 1799, by Nicolas Marcellus. John Manley and John Crane were made deacons. During 1800 in trying to settle on a church site two places were favorites, one in the village where the Dr. Pulling residence was,

Note—We are attempting to give in these following pages glimpses of the history of those churches, formerly attached to the Montgomery Classis, but which, thro the circumstances referred to in each case, became extinct, or independent, or were merged into other bodies. While some of them were worthy a decent burial, still we are constrained to feel that many were lost to the denomination thro neglect or lack of practical aid on the part of the Classis.

near Market and West Main, and the other at Manny's Corners, where a good many of the congregation lived. As a result of the difference of opinion two churches were erected, one on each spot. At this time a third church seems to have been organized in Veddersburgh, among the officers being James Downs and Mr. Van Derveer, both residents in Florida. This church continued until about 1831. Ten Eyck remained about four years with these three churches, and then served Mayfield and New Harlem until 1812, when he went to the Owasco church. The Veddersburgh church was supplied after Ten Eyck's going by the neighboring pastors, and occasionally by those in the Albany and Schenectady Dutch churches. Articles of incorporation of all these churches are to be found at Fonda. In 1802 Classis dismissed the First Dutch church to unite with the Galway Presbyterian church to call Rev. Mr. Christie. In 1807 Classis dismissed another First Dutch church to Albany Presbytery.

In the journal of the Rev. John Taylor, who traveled thro here in 1802 he refers to Amsterdam as a town eleven by eight miles, where both the Dutch and Presbyterian churches are vacant, tho he adds that "Domine Ten Eyck occasionally officiates at both." He also says that the people are three-fourths English and that they have great respect for pious clergymen. In 1806 the Veddersburgh congregation at a meeting held in the church building, elected Andreas Waters, Harmanus A. Vedder and Volckert Vedder as trustees. In 1807 this church is dismissed to the Presbytery of Albany. In 1815 a new church was formed, known as "The Albany Bush (Johnstown) and Amsterdam Reformed Dutch church"; the elders were Peter Van Neste and Solomon Hoyt, and the deacons, Peter Vosburgh and Garret Ten Broeck. Later, November 21, 1821, the term "Union" was added to the title and John Voorhees and Nathan Wells were in the consistory. The Manny's Corners Reformed church became Presbyterian in 1802, and was incorporated February 1, 1803, its first trustees being Joseph Hagaman, Samuel Baldwin, John Bantan, Aaron Marcellus, Joseph Gunsaulus and Gabriel Manna. It united with the West Galway Presbyterian church and called Rev. John I. Christie, who began his work October 5, 1803. He was a Reformed Dutch minister coming from the Classis of Bergen to the church. His last charge was in the Dutch church at Warwick (1812-1835). He died in 1845. After Mr. Ten Eyck left in 1804 there was no preaching in the Veddersburgh church for several years, and in 1812 the church became Presbyterian and united with the church at Manny's Corners, which also had become Presbyterian, under one head. It was from this church that on March 3, 1832, a hundred and four members went to form the Second Presbyterian church of Amsterdam. Not until 1850 was another Reformed Dutch church founded in Amsterdam, this time on the south side of the river, in Port Jackson. Among those who preached in these first or earlier Reformed churches, besides Mr. Ten Eyck, were the Rev. Messrs. Stephen Ostrander, Herman B. Stryker, Jonathan F. Morris and Sylvanus Palmer, the last of whom organized an independent ("Wyckofite") church in Amsterdam, its members being called "Palmerites" and "Wyckofites." This church ran for six or seven years. Palmer also preached in independent churches at Tribes Hill and Mayfield. The Particular Synod of Albany, of the Dutch church, carried the "Albany Bush Reformed church" on its records until 1831.

The years of the ministry of Morris and Stryker date down to 1833. Stryker went to St. Johnsville in 1833 and remained about two years.

ANDRIESTOWN

This was one of the original churches of the Classis, and usually given as one of the Canadian churches organized by the missionary, McDowell. But Andriestown ("Andrustown") was an outgrowth of the German Flatts church, seven miles away in the southern part of Herkimer county, and so called after Dr. Jas. Henderson, a surgeon of the British Army, who had obtained in 1739 from the Crown some 20,000 acres of land. It was a corrupted form of Hendersontown. Seven of the German families of the German Flatts church bot a thousand acres of this land. Among the names are Grimm (Crim), Starring, Osterhout, Frank, Hawyer, Bell, Lepper, et al. In 1757 these people took refuge in the church fort at German Flatts on account of the French-Indian troubles. On July 18, 1778, an Indian massacre occurred at Andriestown with utter destruction of crops and cabins. It was here that Brant took his first revenge for Oriskany. At the time there were ten families, three of whom, the Crims, Moyers and Osterhouts escaped to Fort Herkimer. The rest were killed or taken prisoners. The congregation was pastored by the German Flatts church minister as the records show. The work was continued in the Columbia church.

BEAVERDAM

The records of this church, now called Roxbury, begin in 1802. In its earliest years it was supplied by Revs. Stephen Z. Goetschius, Abner Benedict and Winslow Paige. Rev. David Devoe supplied it when pastor at Middleburgh (1813-1816). In 1813 he reported one hundred and thirty members. This was the year it joined the Classis.

BLENHEIM

This church is now called So. Gilboa. Corwin says it was organized in 1821 but the Montgomery Classis Minutes carry it on their roll for a decade previous to this. Rev. Winslow Paige was its supply during this period.

BUEL

The first settlement at Buel was by John Bowman in 1760. The Indian name for the place was Te-ko-ha-ra-wa. The place was called "Bowman's Kill" for a long time. Its present name comes from Hon. Jesse Buel a prominent agriculturist of Albany. It was here that Capt. Robt. McKean was brot after the battle of Dorlach (Sharon Springs) and where he died, July 10, 1781, and was at first buried at Fort Clyde (Minden), tho later reinterred at old Fort Plain. The earliest title of the church is the "Bowman's Creek Protestant Dutch Reformed Church. It joined the Classis of Montgomery in 1802. The consistory in 1807 were Abijah White and John Bowman, elders, and William Bartlett and Adam Felist, Jr., deacons. In 1809 John Bowman, a ruling elder in the churc,h had the body turned into Presbyterian. Rev. John C. Toll was the last pastor of the Dutch church (1803-1807). On May 21, 1842, the session met and put the church back into the Dutch fold, but five years later, May 22, 1847, the church was again put into the Presbyterian fold, where it has remained since. The church edifice built about 1800 was burned in 1915. A new building was erected the same year. Among the preachers here besides Toll (cf Mapletown), were Rev. J. L. Stark (cf Mohawk) and a Rev. William Clark, who supplied for a while. The proximity of the Mapletown Reformed church has often resulted, as now in a dual pastorate. Rev. Ebenezer

Tucker, Auburn '43, was a member of the Buel church. In 1823 an asylum for the deaf and dumb was built, but in 1836 united in the one already founded in New York City.

BUFFALO

Three Reformed churches at Buffalo have become extinct. The church of 1838 had for pastors, Rev. John Beattie (1838-1844), and Rev. William A. V. V. Mabon, who served it in a missionary capacity for two or three years (1844-1856). Mr. Beattie came to Buffalo to supply the church here after a twenty-five years pastorate at New Utrecht. Later he was installed pastor. He died January 22, 1864. Mr. Mabon died while in the professorate at New Brunswick, November 3, 1892. A second organization at Buffalo was the Holland church of 1855, whose pastors were Revs. W. C. Wust (1855-1856), A. K. Kasse (1861-1864), and Henry K. Boer (1876-1879). Mr. Wust went to a Holland church in Rochester (1856-1864), then to the Lodi, N. J. Holland church, where after a few years he was suspended, but preached to an independent church until 1878, when he returned to Holland. Mr. Kasse died while pastor of the Second Holland church of Paterson, N. J., in 1874. Mr. Boer is at the Sioux Centre, Ia. church. A third effort at Buffalo was an English speaking church, founded in 1855, located on Delaware avenue, of which the only pastor was the Rev. John L. See (1854-1861), who, later became Secretary of the Board of Education. He died June 1, 1892. The present Buffalo church is in the Rochester Classis, tho for many years a member of Montgomery.

CANAJOHARIE OR "SAND HILL"

"Canajoharie" is a term to conjure with in any historical study since it was on both sides of the Mohawk and was loosely bounded by the changing events of those early pre-Revolutionary times. Originally it referred to the country on the north side of the river, and was named after the Indian village, "Can-a-jor-he" ("whirling stone"). When the Bear clan of the Can-a-jor-he moved to the south side of the river toward the close of the seventeenth century they took the name with them, tho for years afterwards the old deeds refer to it still as on the north side. This continued until 1772 when Tryon county was formed and Canajoharie was definitely bounded, extending from Nose Hill to Fall Hill along the river for twenty miles, virtually to the Pennsylvania line. In the divisions of Tryon county Canajoharie included the settlements of Cherry Valley, Charlotte river, etc. and, later, was known as the "Old English District." On Sauthier's map (1776) the Canajoharie creek was called "Te-cay-o-ha-ron-we."

During Sir William Johnson's time Canajoharie was known as the country on the south side of the river around the Upper Castle of the Mohawks, in the town of Danube, but by the time of the Revolution its boundaries became popularly extended as far east as Fort Plain. Continuing the local history before we come to the "Sand Hill" church, the government in 1776 built a fort about a third of a mile north-east of the church (built in 1750) and called it "Fort Plain" (not Fort Plank which Stone, Campbell, et al. confuses with Fort Plain). It enclosed a third of an acre and was palisaded and defended with cannons and bastions. After the brutal raid of Sir John Johnson in 1780 (cf Notes) the government built a score of forts in the valley for increased protection of the settlers. The first raid was in August, followed by the savage raid in October. The

record of the court martial of Gen. Robt. Van Rensselaer brot out the fact that Van Rensselaer wanted the name of "Fort Plain" changed to that of "Rensselaer," to satisfy his vanity—surely not because of his cowardice shown at the battle of Stone Arabia (cf Note). Acquitted at the court martial, failing to have the name changed, Van Rensselaer ordered the erection of a block house a little to the north of the fort, on the land of John Lipe, and called it "Fort Rensselaer." This was in 1781. "Fort Plain" was already becoming dilapidated. Rev. Daniel Gros, the pastor of the "Sand Hill" church wrote Gen. Clinton urging him to send troops to Fort Rensselaer which, he says, is close to the ruins of the old "Sand Hill" church, burned in the raid of 1780. In his trip up the valley in July, 1783, Washington speaks of tarrying over night at the home of Maj. Wormuth, opposite Fort Plain and crossing in the morning where he probably dined at Fort Rensselaer to which he refers. Simms and later writers refer to the old stone house built by a Mr. Van Alstyne (1740), who had come from Kinderhook and settled at what is now the present village of Canajoharie, as Fort Rensselaer, but this is obviously an error, as all the documentary history amply proves. The ninth meeting of the Tryon Co. Com. of Safety was held in this house, June 11, 1775. The fourteenth meeting was also held here and Gen. Herkimer was chairman of the meeting. The forts built near Fort Plain during the last years of the War of the Revolution were Fort Rensselaer, three hundred and thirty feet from old Fort Plain, Fort Plank, two and a half miles west and a quarter of a mile from the river, Fort Willett four miles west on the highland of "Dutchtown," on the Zimmerman farm; Fort Windecker eight miles west on the river, and Fort Clyde, in Freys Bush, three miles south.

"The Reformed Protestant Dutch Church of Canajoharie" (so the seal reads) was organized in 1750 and for seventy-five years the work was carried on. The church was locally known as the "Sand Hill" church, and was built on the westerly side of the "Dutchtown" road, about four miles up the river from the present village of Canajoharie and about one mile above the present site of Fort Plain. The Germans who settled the town of Minden about 1720, located principally on the "Dutchtown" road which led down from Sand Hill to the river where there was a ferry. The land for this church and parsonage was given by Rutger and Nicolas Bleeker on September 22, 1729, tho the church was not built, that is the substantial structure, until after 1761, for Rev. John Lappius, a German minister, on September 9, 1761, was given permission to collect funds for the erection of a church. In April, 1759, Sir William Johnson held an Indian council at this place with the Iroquois. Domine Lappius died in 1765. From Canajoharie just previous to his death Mr. Lappius writes a pathetic letter to Sir William Johnson, begging him to send him some rum and raisins to relieve his cold. Near by the church was the home of John Abeel, a celebrated German trader with the Indians, whose Seneca squaw bore him a son, Cornplanter, the celebrated Indian of infamous memory.

All that remains of the old church today is a long neglected burial spot, a few mutilated books (in the Utica Public Library), the church seal, Rev. John Wack's call, and a few old papers, which are in the possession of some of Wack's descendants at Fort Plain. In

the old record books referred to there are but a few consistorial minutes, the main portion of these records being statistical—baptisms, marriages, deaths, etc. These are from 1788 thro 1821. Rev. Abraham Rosencrantz preached here after his coming to German Flatts ~~(cf) in 1752, and, later came~~ Rev. John Casper Lappius (1766-1765) and Rev. Kennipe (of whom we know nothing but the name in the records) and Rev. John Broeffle (or Broeffel), who was one of the first post-Revolutionary pastors. In 1788 Rev. D. C. A. Pick of Stone Arabia (cf) came to the church to supply it, and was followed by Rev. John D. Gros, a regent of the University of New York, and a chaplain of the N. Y. militia. He had served a German Reformed church in New York City. Dr. Gros was the instructor of the illustrious Milledoler (for thirty years connected with Rutgers). He wrote a standard work on "Moral Philosophy." He spent the last ten years of his wonderful life in the vicinity of Fort Plain, and lies buried in its beautiful cemetery. He was an extensive land owner in the valley. His brother, Capt. Lawrence Gros, of the Revolution, came to America in 1764. His company was a part of Col. Willet's regiment. He was in the battles of Oriskany, Sharon and Johnstown. Rev. Dr. Gros was the almoner for N. Y. State Commission for relieving distressed families and served during 1780-1783. During the ~~ministry of~~ Dr. Gros a new church was built costing $2,500, before and during the construction of which (erected on the site of the old one) the barn of Mr. Lipe (torn down in 1859) was used for worship. The builder of the church was Peter March. It had the high pulpit, half round with a bench for one, and sounding board, galleries on the sides and rear and steeple. Rev. Isaac Labagh came to the church about 1800 and remained three years. During the first year of his ministry a Washington Memorial service was held, and Labagh preached a sermon, afterwards printed. The church was decorated with evergreen and black crepe, while in the procession was a riderless horse, with boots attached to the saddle (a custom of the day when officers were buried). It was an imposing service, attended by thousands, not a few of whom, doubtless, saw Washington on his visit to "Sand Hill" in the summer of 1783.

Rev. John J. Wack came to the "Sand Hill" church in 1804, the call being dated May 26 and promising $200, together with fifty cords of wood, the personal use of the parsonage, the use of the glebe lands, and two weeks' vacation. His older brother, Casper, began the study of theology at eleven, and received calls at fifteen, but Classis compelled him to wait a few years for ordination tho he was allowed to serve the church as a catechist. He was the first native born minister to be educated and ordained in America. Rev. J. J. Wack began preaching at twenty-three at Amwell, N. J., from which he came to the "Sand Hill" church with his bride and two slaves, several head of cattle—driving all the distance. Wack's call is signed by John Jr., Jacob and John Dievendorf, Cornelius Van Camp, Jr., Dionysius Miller, Thomas Zimmerman, Jacob H. Walradt, John Failing (consistory), and by the trustees, Solomon Dievendorf, George G. Garlock, John Seeber, Casper Lipe and Henry S. Failing. Rev. Mr. Wack was a fluent linguist, preaching in the German and English, and in the controversies of that day with the Universalists, quoting passages from his Hebrew and Greek Testaments, and from the Latin Fathers—which procedure always had a most favorable impres-

sion on the hearers and tended to confound his adversaries. Rev. Wack was more than a preacher—he was for his day a sort of "bishop," ruling in all the affairs of his people with strong hand and convincing speech. When the soldiers of the company of which he was chaplain (War of 1812) refused to assemble for prayers he borrowed the sword from the commanding officer and compelled them to form a hollow square, inside of which he led them in the morning devotions. When the Montgomery Classis sought to discipline him for infraction of their rules he took the church out of the Classis or else went off and organized a new one. For nearly half a century he was a potent factor in the churches of the classis, or in those that were organized independent of Classis. He served the church at "Sand Hill" for twenty years, its last pastor, unto whom, for salary due, came the church, and parsonage, and glebe lands,—he might have had the cemetery but declined it. We find him serving, besides "Sand Hill," the churches at Canajoharie (Independent), Stone Arabia, Tillaborough, and Ephratah, at which place he died, May 26, 1851, the anniversary of his call to "Sand Hill." Under the present Canajoharie church we speak of other efforts in the present village to organize Reformed churches, and under the Independent churches references are to be found anent the "Wyckofite" movement in the community. Both Fort Plain and Canajoharie are outgrowths of the "Sand Hill" church, tho the former has priority in the succession. "Sand Hill" or "Canajoharie" was for many years also called, the "Fort Plain" church. In the Minutes of Particular Synod of Albany (1817 ff) concerning the trouble Classis had with Mr. Wack it is so called, and Peter Mayer signs himself as the "President of the Fort Plain Reformed Dutch church" under date of October 2, 1816.

CANASTOTA

Organized in 1833 by the Cayuga Classis, it entered the Montgomery Classis in 1889. The pulpit from the beginning was almost wholly supplied by the students from Auburn Seminary, while of the fourteen pastors or supplies mentioned, but four represent the Reformed church ministry. Among the pastors were, Rev. S. Z. Goetschius (S. S. 1836-1837), Rev. Francis T. Drake (1845-1853), Rev. John Garretson (1859-1861), and Rev. William A. Wurts (1863-1868), the latter serving as pastor for six years, and, later (1877-1878) acting as supply. Rev. John H. Lockwood was installed in November, 1871, and resigned in May, 1873. Mr. Lockwood went to the First Congregational church of Westfield, Mass., in 1879, and is now the pastor emeritus of that church, tho residing at Springfield, Mass. He has not been in active work since 1896. Cayuga dropped the church after Wurts' supply but Montgomery listed it until 1894, even tho it had gone over to the Presbyterian denomination about 1883. A strong Reformed church in the sixties, tho most of the families were Presbyterian, the church was practically in the hands of the Auburn men, especially Rev. Mr. Whitfield, and eventually went into that denomination. Canastota means "the lonesome pine."

CAROLINE

Two churches were organized at Caroline (Tompkins Co.), the first in 1800, the year of the formation of the Classis, and which continued for a few years, Rev. Garrett Mandeville being a pastor. In 1831 a second Reformed church was formed, Revs. Chas. P. Wack, John G. Tarbell,

Cornelius Gates, and John Witbeck (cf Arcadia) serving as pastors, the last thro the years 1852-1868.

CATO

The Reformed Dutch church of Cato was organized in 1818 by the Montgomery Classis and continued as such until December, 1884, when it was formally received into the Presbytery of Cayuga. For the first few years it was supplied by missionaries or nearby pastors. In 1821 David R. DeFraest became the pastor. In 1824 a church was organized at Sterling (cf Aurelius) and DeFraest preached for a couple years here, as well as at Cato. In 1827 an Independent or "Wyckofite" church ("True Reformed") was organized at Cato in which DeFraest continued to preach until 1828 when he was suspended by the Classis from the ministry. Later he joined the Associate Presbyterian body, and died in 1861. When the seceders left the original church the missionaries, Rev. Richard Wynkoop served the church for several months, and after him Rev. Jas. B. Stevenson for a couple of years, going to Florida (cf) in 1829. Rev. Abram Hoffman was the second pastor serving the church from 1831 thro 1843. He died in 1856. Rev. Richard W. Knight, an English Congregationalist, who had been at Sand Beach (Owasco Outlet) for several years, came to Cato in 1845, also preaching at Lysander. Later Wolcott (Victory) was substituted for Lysander, and Knight continued at Cato until 1852, when he was made pastor emeritus. He died February 9, 1873. Rev. A. G. Morse was at Cato during 1857-1859. Rev. Thomas G. Watson was ordained and installed over the church by the Geneva Classis, June 25, 1861. He also preached at Wolcott. On leaving Cato in 1869, he entered the Presbyterian church, spending fifteen years in Washington where he died, at Spokane on October 28, 1900. During his pastorate (1865) the congregation bot of the Methodists their property for $850, selling the old church and land for $350. At this time there were but thirty-one in the communion of the church. Rev. Watson was drafted for the Civil War, but he bought his release with money given by the two churches and some of his own ($600). In these days L. W. Van Doren, Isaac Van Doren, Morgan Lawrence, Peter Sleight, and David Jones were efficient officers. Rev. Minor Swick came in 1869 and remained two years, to be followed by Rev. Frederick F. Wilson, who came from Mohawk (cf) and remained a year (1872). Rev. T. R. Townsend supplied for a while. On May 26, 1874, Rev. J. Howard Van Doren, who had been in the China mission, was installed and staid until 1876 when he went to Tyre. His last pastorate was at East Albany (Bath) where he died June 6, 1898. His daughter, Alice Van Doren, has been for some years a member of the Ranipettai (India) Mission. Rev. Ransford Wells (cf Canajoharie and Fultonville) spent five years at Cato (1876-1880). At this time the church, thro its financial depression, lost its parsonage. For three years it was supplied by Auburn students, Rev. Wilbur O. Carrier leading it at length into the Presbyterian fold. This was no reflection on the Reformed denomination for the Domestic Board gave thousands of dollars thro the years to the work. The first pastor of the Presbyterian church was Rev. John Wileridge. Rev. O. B. Pershing (New Brunswick 1900) was ordained here. The present pastor, Rev. Cassius J. Sargent, supplied the Owasco field from 1905 thro a part of 1910.

CHARLESTON

The First Reformed Protestant Dutch church of Charleston was a charter member of the Classis. It was organized in 1795. In 1803 the Second Charleston church was organized by the Classis, the first settled pastor being Rev. Henry V. Wyckoff (1803-1820), who lived in the town of Charleston for thirty-five years, serving various churches, regular, independent, and secession. In the Particular Synod Albany Minutes of 1817 he is reported as without charge. A brother, Rev. Isaac N. Wyckoff, was at Albany Second for thirty years, receiving a thousand souls into that church. Wyckoff came to Glen and Charleston from the Seminary in 1799. During the quarter-century following the first organization there were four others according to the records, but nothing is known of them. Wyckoff seems to have been the moving genius in each but the first. Another church under date of August 13, 1803, was incorporated, which Wyckoff served twenty-five years. The consistory of this last church was, Timothy Hutton, Sr., John Jamison, Garrett Lansing, Cornelius Van Olinda, elders, and Edward Montaney, Francis Stile, Wilhelm Fero, and Henry Disbro, deacons. There was also a "Reformed Calvinist church of Canajoharie and Charleston," incorporated May 7, 1806. The building used by the Second church finally came into use by the followers of Wyckoff, who were termed, and to this day, "Wyckofites." This edifice was burned in 1860. This church was re-incorporated November 24, 1823. Wyckof was suspended in 1820 and at once organized a "Truth Reformed" church (cf Note), which, with another seceding church he served for ten more years. Other men serving the regular churches in the town of Charleston were, Revs. Benj. Van Keuren, Peter Van Buren, ordained by Montgomery Classis in 1805, J. R. H. Hasbrouck, Jonathan F. Morris, and Alanson B. Chittenden. Van Keuren was also at Mapletown (cf). Hasbrouck was, later, at Currytown (cf). Morris was a classical missionary in the twenties. He died July 11, 1886. Mr. Chittenden died in ~~1883~~ 1853.

CHENANGO

This is said to be the first church organized by the Board of Domestic Missions after the Revolution, but in Todd's "Life of Peter Labagh," it is recorded to have been organized in 1796 by Labagh, who was temporarily serving the Particular Synod of Albany as a missionary. It was formed by Rev. John Cornelison. He died in 1828 after a pastorate of twenty odd years in the church at Bergen. The date was 1794, a charter member of the Classis. It was situated near the present site of Binghamton, and continued as a Dutch church for nearly thirty years, when it became Presbyterian. The building was torn down in 1911. Corwin's manual says the men who served this church were, Revs. Sylvanus Palmer (cf Amsterdam), Samuel Van Vechten (cf Fort Plain), John Van Derveer (cf Canajoharie), John W. Ward, A. Henry DuMont, Douw Van Olinda (cf Fonda). Ward was the first Presbyterian pastor. Excepting Mr. Ward these men served the Union church in Montgomery county (Johnstown) organized by the Classis in 1810. Corwin's Manual errs in associating them with the Chenango Church so far distant. Another church nearby was called the "Union" Reformed Dutch Church, because here Gen. Clinton on August 28, 1779, made a union with the forces of Gen. Sullivan in the latter's campaign against the Iroquois.

CHITTENANGO

Chittenango was settled in 1793 and was called Chittenango Falls. A Presbyterian church was organized here in 1799 and Rev. John Leonard was the first pastor. The Reformed Dutch church of Chittenango (an Indian name meaning "sunshine") was organized January 12, 1838, and the building dedicated January 15, 1829, by the Cayuga Classis. The founders of the church were Rev. Andrew Yates, David R. Austin, Jas. A. Van Voast, Jacob Slingerland and Stephen Alexander. At a public meeting held February 28, 1828, a committee of thirteen, with Rev. Yates was appointed to erect the church. Hon. John B. Yates, an attorney at Chittenango, gave $2,500 toward the project. The first work done in Chittenango was by Rev. Hutchins Taylor (1828), but on the coming of Rev. Yates, a New Brunswick man, to the principalship of what became the Yates Academy (a work of the Dutch church), and which, later, and is now called the Yates High School, the Reformed church was organized. Originally there were but five members, and at the close of the first year, but twelve, tho after the dedication some twenty from the Sullivan Presbyterian united. Even after forty years, in 1864, when Rev. Jas. R. Talmage was pastor, there were but seventy-nine. Rev. Taylor remained eighteen months, after which Dr. Yates served as supply for a year. Rev. Dr. Yates is again called, and declines, but secures for the church Rev. William H. Campbell (later Professor and President at Rutgers), who remained a year. Rev. Dr. Yates now accepts a call to the church, still retaining his position in the school. But the burden of work is too great so he secures Rev. Elbert Slingerland, but he remained but two months. Rev. Daniel E. Manton, a graduate of Andover and Princeton, supplied the pulpit after this until April 22, 1836, when Rev. John Cantine F. Hoes is installed over the church, remaining until 1837, when he resigned to go to Ithaca (cf). Rev. Hoes was born in Kinderhook, and a sister married President Martin Van Buren, while another married Rev. L. H. Van Dyck (cf Stone Arabia). His only son was a chaplain in the navy. The Board of Domestic Missions was making annual grants of $200 to aid in paying salary.

In January, 1838, Rev. James Abeel came to the field and staid nearly twenty years, during all of which time the organization was straightened financially. Other preachers or supplies were, Rev. Seth P. M. Hastings, who died at Accord in 1876, and Jas. R. Talmage, who died a decade later. His brothers were Rev. John V. N. Talmage, a missionary to the Chinese for forty years, Rev. Goyn Talmage of the same class ('45) at New Brunswick, and Rev. T. DeWitt Talmage, the famous preacher (cf Syracuse 1st). Rev. Jacob H. Enders who was pastor for ten years (1869-1880). Rev. Otis C. Thatcher was the last pastor of the Reformed church. A Mr. Fisher supplied the pulpit after Rev. Thatcher left, who later entered the Methodist ministry. At the Fall meeting of the Presbytery of Syracuse, held in the Reformed church at Chittenango, the organization, on application of the congregation was received into the Presbytery, which also took over the valuable property rights into which the Board of Domestic Missions had invested thousands of dollars, and endowments given to the Dutch church by its former members. Rev. Charles H. Walker (now of Troy, N. Y.) was the first Presbyterian pastor, installed in 1889. A year after this transfer the Particular

Synod of Albany placed the Chittenango church in the Classis of Montgomery, and said church was listed among those of the Classis until 1894.

CINCINNATUS

The Classis of Montgomery in 1825 gave leave of absence to Rev. Mr. Labagh that he might go to this place, which is in Cortland county, to organize the Reformed Dutch church there. Mr. Van Horne and Rev. Mr. De Voe were to supply his pulpit. The church is mentioned after this only in the reports of the Missionary Society.

COENRADSTOWN

This church, as that of Andriestown (cf) was given a place in the 1800 list of the Montgomery Classis. They have been placed at times among the Canadian churches of early missionary activity organized by Rev. Robert McDowell, who was commissioned by the Classis of Albany to labor in both Upper and Lower Canada, and whose regular field of service was nearly three hundred miles long. Both of these churches were developments of the German Flatts church. Reference is made under Andriestown to the settlement of that name, seven miles south of Fort Herkimer. After a few years of prosperity, a number of these settlers went five miles further west and formed a new settlement and called it Coenradstown (Coonrodstown) because that family surname predominated among the first settlers. In the "Mission Field" of December, 1912, is a view of the Coonrod Orendorf barn where the people of Coenradstown usually met for worship, and where, in 1798, the church of Columbia was organized. In the records of the German Flatts church in calling Rev. Pick to their joint pastorate (April 9, 1798) the consistories of German Flatts and Herkimer, besides demanding of Pick a statement as to his debts and his creditors, also agreed, on request of a representative from Coenradstown, that Pick should preach at that place six Sabbaths every year, and four times a year during the week at Orendorf's barn or in the church erected. No records of these two churches, Andriestown and Coenradstown are extant, tho references are made to them in the records at German Flatts.

COBLESKILL

The Union Reformed Dutch church of this place was received into the Montgomery Classis on the second Wednesday of February, 1826. It became extinct in 1855, for most of the time being in the Schoharie Classis. A church was at once built, and Rev. William Evans conducted services in it during the summer months of 1827. Other pastors or supplies were, Revs. H. A. Raymond, A. H. Myers, J. E. Quaw, Benj. Bassler, H. E. Waring, William Lochead, Cyril Spaulding, and D. B. Hall. Roscoe's History of Schoharie County refers to the church, but the only correct statement made is to the effect that the building was later occupied by the post office. This church has no relation whatever to the present Cobleskill church.

DUANESBURGH

"The Duanesburgh Dutch Church—Anno Domini 1800—Thomas Romeyn, V. D. M.," is the record on the fly leaf of the old consistory book of this church. This organization had apparently but a few years of life, the records beginning in September, 1798, and ending in June, 1804. Among the ministers whose names occur in the records are those of Rev. Winslow Paige of Florida (cf), Rev. Thos. Romeyn, Rev. Conrad Ten Eyck, Rev. Robert McDowell. Romeyn was also at Florida

(1800-1806), and Ten Eyck was at Amsterdam (first organization), while McDowell was one of the early missionaries of the denomination, doing a large work in the Canadian settlements near the border. A meeting house was built, but the work was given up in 1805. A second church was organized in 1824. Records of these churches are to be found at Fonda. On April 5, 1801, an "Association of Florida and Duanesburgh" was incorporated, and trustees chosen at the house of Thomas Crawford. Later a Duanesburgh Presbyterian church was organized in 1804, and in 1806, Classis dismissed the Dutch church to Albany Presbytery. Still another Associate church was organized at Scotch Bush in 1795, and a church was built. This last church was rebuilt in 1846 and in 1851 it became Presbyterian. The old book to which we refer contains several pages of marriages, baptisms, and a church membership register, of which typed copy has been made.

FAYETTE

This church was in Seneca county; originally the town was called "Washington." The church was formed in 1800. It was a missionary church, and was supplied for a decade by Revs. John Van Derveer and Jonathan F. Morris. In 1855 the county histories report two Reformed churches in this town. Classis admitted the Fayette church in 1821.

FONDA'S BUSH

Called also Ransonville (corporate name in 1815), "New Harlem" and "Broadalbin," it was situated in what is now Fulton Co. on Kennyetto Creek, and is now called Vails Mills. Rev. Romeyn began services here in 1790. The church was organized in 1795, and incorporated in 1800, and ran thro an existence of some thirty years, when (1823) it was dismissed by Classis to the Albany Presbytery. The first consistory was made up of Dick Banta and Samuel Demarest, elders, and Abraham Westervelt and Peter Demarest, deacons. Mr. Ten Eyck staid until 1812, Sylvanus Palmer came in 1818. Rev Conrad Ten Eyck and Rev. Sylvanus Palmer were pastors of the church and Rev. Samuel Van Vechten, the missionary, also served it. (In 1804 there was an incorporation as "The First Presbyterian Congregation in Broadalbin under the inspection of the Associate Reformed church").

FORD'S BUSH

This church was situated in the town of Minden (Montgomery Co.) just south of St. Johnsville, and was incorporated April 26, 1801. The incorporation, signed by Rev. Conrad Ten Eyck, bears date of May 18, 1800 and is on file at Fonda. Jonathan F. Morris is put down as a missionary, serving this church as late as 1829. Robert Sybert, Martin Blessing and John Monk were trustees.

FORT HUNTER

While the Reformed church never had any organization at Fort Hunter yet on the estate of Rev. Jacob H. Enders (for years a member of the Montgomery Classis, cf Chittenango) a commodious house of worship (still standing) had been built by J. Leslie Voorhees of the Auriesville church, and services for the people of the community had been held in it for many years. Fort Hunter was originally called "I-can-der-a-go" or "Te-on-de-lo-ga" i. e. "two streams coming together." Here was the familiar palisaded Indian Mission spoken of in the Note on Indian Education. The lower Mohawk Castle was built here. Fort Hunter was built in October, 1711, but at the close of the French War in 1763, it was abandoned, and the Indian Mission given up a decade later. Soon after the Queen Anne chapel was built in the

fort, the Dutch built a log meeting house near what later became known as Snook's Corners, about two miles distant from the fort.

FRANKFORT

The place was named after Lawrence Frank, an early settler. A church was organized in the present village of Frankfort (Herkimer Co.) in 1830. At the beginning the Rev. Henry Snyder (cf Herkimer) preached here, and at Schuyler and Herkimer 2nd. Other ministers were, Rev. Amos W. Seeley (cf Cicero), Rev. James Murphy (cf Herkimer), and Rev. Jedediah L. Stark (cf Mohawk).

GREENWICH

This church was organized in 1812. It was sometimes called "Union Village," and was in Washington county. Nothing else is known.

HENDERSON

Sometimes called, "Warren," this church was situated near Jordanville (Herkimer Co.), some six miles east of the Columbia church. It was settled between 1750 and 1756. Its name was, doubtless, derived from Dr. Henderson, after whom Andriestown was also called (cf). Services were conducted in this church, built in 1829 (building still standing, 1915) up to May 22, 1887, a communion service conducted by Dr. Daniel Lord. In 1895 Classis sold the building for $25. A First Church of Henderson was organized about 1798, at the time of the organization of the Columbia church. This seems to have been dropped, and this second one formed in 1823, the pastors at Columbia usually supplying Henderson, among whom were Revs. Jacob W. Hangen (cf Columbia), David De Voe (supplied for a year-cf St. Johnsville), John P. Pepper, Davis B. Hall, John Witbeck, Daniel Lord (supplied often during twenty years, cf Fort Herkimer), and James M. Compton (cf Stone Arabia). Henderson reported one hundred families and a congregation of five hundred in 1842, but in 1854, the report read, forty families and one hundred and fifty in the congregation." Reported vacant until 1895 when the name was dropped.

HERKIMER SECOND

It was about a century after the forming of the original Herkimer church that a second church was organized by Montgomery Classis in the east end of Herkimer. This was done in 1824 and continued with more or less success until 1836, when it was merged into the mother church. In December, 1823, Simeon Ford and others wanted to organize but Classis objected. Gen. Synod in June, 1824, directed it should be done. Among the men who served the Second Herkimer church were Revs. Samuel Centre, Isaac S. Ketchum, Joshua Boyd, Jonathan F. Morris, Henry Snyder, and John H. Pitcher. In 1912 a Sunday school was started by members of the Herkimer church in East Herkimer, and the outlook is excellent for an organization in this prosperous suburb of Herkimer.

ILION

A Reformed church was organized at Ilion in 1862, and in 1866 reported thirty families to the Classis. Rev. Jeremiah Petrie (cf Herkimer) was the pastor from 1864 thro 1868. The church later went over to the Presbyterians, who built a beautiful new structure in 1912.

INDIAN CASTLE

Sir William Johnson is said to have built the church at Indian Castle, costing $1,142.75 (also called "Danube") in 1769 in order that the Indians at the upper Mohawk Castle might have religious training.

In the beginning of the work Rev. Mr. Hale was called, but declined. In 1772 Sir William Johnson complained to Rev. Dr. Burton, that he can get no preacher for the Castle church. On March 12, 1800, a Reformed Dutch church was incorporated. Rev. David De Voe, Rev. Joseph Knieskern of St. Johnsville, and Rev. D. C. A. Pick of Stone Arabia often supplied the pulpit. In 1823 Rev. Samuel Ketchum was preaching here. The consistory at this time were Andrew Dingman, Jacob Overacker, Robert Spoor, Henry Moyer, elders, and William Ostrander, Thomas J. Mesick, Jacob I. Cramor, and Rudolph Walrath, Jr., deacons. A second church was formed in 1861 to which Rev. R. M. Stanbrough, at the time the Manheim pastor ministered. Stanbrough usually walked from Manheim to the Mohawk at a point opposite the church site, then crossed in a skiff, with frequent dangers, and after service made the return trip for the evening service at Manheim.

JOHNSBOROUGH

Called also "Johnsburgh," it was organized by Rev. Samuel Centre (cf Herkimer) who supplied the field in 1823. The church was in Warren county and was organized in 1819.

JOHNSTOWN

A Montgomery county church, formed in 1816. It was also called "Kingsboro." It was in the Kingsland tract of sixty-six thousand acres of land that the King gave Sir William Johnson a few years before the latter's death. Johnstown was originally the county seat of Tyron and later of Montgomery county, and it was the removal of the county seat to Fonda that caused a division in the county and the formation of Fulton county. The title on record is "The Kingsborough Reformed Dutch church." At first it was connected with the Caughnawaga church. The men who preached here were, Rev. Albert Amerman, who also supplied Mayfield, and who was on this field, in regular and independent Reformed churches for a quarter century (1817-1843). His only other field was Hackensack (1843-1871). He died as pastor of the Presbyterian church of Hackensack in 1881. The next ministers were, Rev. Samuel Van Vechten (cf Mapletown), Rev. Douw Van Olinda (cf Mapletown), and Herman B. Stryker (cf St. Johnsville). The work was given up about 1835, and it was not until 1894 that the present Johnstown church was organized. The Fonda records are dated 1800, Philip Miller and Christian Yaney being elected elders. A re-incorporation is recorded in April, 1813. Rev. Peter Domier, a Lutheran, organized on Christmas day, 1821, a Dutch Lutheran church at Johnstown (cf Palatine Stone Dutch church). Rev. John Taylor (1802) speaks of the "elegant Scotch Presbyterian church" in Johnstown, Rev. Simon Hoseck, pastor; also of the Episcopal church and its organ, Rev. John Erquahart, rector, and of the Reformed Dutch church where Dominie Van Horne preaches.

MARIAVILLE

Tho this church was in Schenectady county it was in the Montgomery Classis, being near to the Florida church at Minaville, if not, indeed, an outgrowth of this church. It was organized in 1843, its only pastor of whom we have knowledge having been James Donald, who served the church from 1844 thro 1850. Mariaville first reported to the Fall meeting of Classis in 1845.

MARTINSBURGH — Situated in Lewis county, organized in 1827. It was near Lowville on the Black River Railroad. Known only thro mention of it in the minutes of the Synods.

MAYFIELD — The Reformed Protestant Dutch church of Mayfield was organized in 1793, Abraham Wells, Abraham Romeyn, Lucas Brinckerhoff, Peter Snyder, David Becker, Elisabeth Turner and Mary Van Buren being charter members. On February 20, 1795, it was determined to build the church on the "nole" at or near the road leading from Mayfield to Romeyn's Mill (building still standing near the F., J. & G. R. R.). Mayfield cemetery now covers the original tract of land that was used for building the church. The first church was thirty by twenty, built on a half acre of land, given by Abraham Wells. Originally Mayfield, with New Broad Alban, Johnstown, and Amsterdam, formed the Caughnawaga "Square." Rev. Conrad Ten Eyck was the first preacher, also at Amsterdam (cf) and remaind until 1812. Rev. John Taylor's "Journal" of 1802 speaks of the old Dutch church at Mayfield and its pastor, Ten Eyck. After Mr. Ten Eyck left a dissension arose resulting in a number withdrawing and building another church at what is now called Munsonville. These people were called "Palmerites" after their pastor, Rev. Sylvanus Palmer (cf Amsterdam), who was with them so many years. This second church building was taken down many years ago. Rev. Albert Amerman (cf Amsterdam) was here for four years (1817-1821), and Revs. Douw Van Olinda, and Samuel Van Vechten, of whom we have spoken under Amsterdam. In March, 1823 (Fonda Records), the church withdrew from Montgomery Classis and became the Central Presbyterian church of Mayfield. Rev. Jeremiah Wood began preaching here in 1826, and continued until 1870. He died in 1876. The present Presbyterian church was built in 1828.

MIDDLETOWN — A Reformed organization was once started at some place in Saratoga county called Middletown, (Half Moon), but this is the only reference we have of the body. The present name of the town is Middle Grove. The date of formation of the society was 1791. This church is not to be confounded with the Mapletown church, formerly called Middletown, in Montgomery county. Rev. John Clost is the only pastor known. Middletown was put into the Washington Classis in 1818.

MINDEN — In the town of Minden (Montgomery Co.) a Reformed Dutch church was organized February 12, 1816, and was known as the "St. Paul's Reformed Dutch and Lutheran church." Peter Ressner was trustee. (The Geissenberg church in this town was a Lutheran body).

NEW BREMEN — This church was collegiate with Naumburgh, six miles distant. The pastors and supplies were the same as those who preached at Naumburgh (cf). New Bremen is now a town of three hundred population on the Lowville and Beaver River R. R. The church was organized in 1855, and the last meeting of Consistory was held in 1876. The building was sold for $25 by the Board of Domestic Missions. The congregation was German, the minutes being kept in this language. The first church building was erected by the Lutherans (as was also the case at Naumburgh), but in 1873 Rev. Boehrer built a new church

at a cost of $1,050, the Board of Domestic Missions giving $650 of this sum. Classis disbanded the church in 1900.

NEW RHINEBECK

This was a German Reformed church at first, organized by Rev. J. C. L. Broeffle of the Schoharie church in 1788, and later merged into the present Lawyersville church. Durlach (Sharon) organized at the same time, and New Boston, a mission station, were all connected. The first settled pastor was Rev. Christian Bork, formerly a Prussian soldier under Burgoyne, and, later with Col. Willett, when the Indians were given their final scourging at Johnstown, and the Tories were driven forever from the Mohawk and Schoharie valleys. Rev. Mr. Bork began work here in July, 1795, tho he was not installed till August 14, 1796. The church was one of the charter members of the Classis. In 1807 the Lutherans having demanded the church edifice, built in 1801, the Reformed church gave up the property. The church was a mile or more north of Lawyersville on a part of Lot No. 11 of Jacob Borst. From the call to Rev. Mr. Labagh in 1807, the congregation worshipped in the church at Lawyersville. In 1826 it was put into the Schoharie Classis. From 1798 to 1803, besides those above, Rev. Winslow Paige and Rev. Rynier Van Nest supplied. Rev. Mr. Labagh was first called to the church in 1803. In 1811 he desired to go to the Pompton, N. J. church, but the churches (New Rhinebeck and Sharon) would not dismiss him. Five months later Classis dismissed him. In May, 1813, he came back for a second pastorate of a year and a half. Rev. Nicholas Jones was pastor for five years (1816-1821). Mr. Jones well illustrated the proverb about "man being born unto trouble." Consistory records and Classis records give him large space. In 1820 he was suspended. He did some work on the parsonage and with back salary made a demand for $1,770, but settled for $330.04. He later entered the Baptist church.

NEW YORK MILLS

This church was organized in 1895. It was an Oneida county field. Rev. Jacob C. Bergmans was the pastor for six years after its formation. He came from the Congregational body, and on leaving New York Mills in 1901, he went to Gilboa.

NORTH HARLEM

This church reported to the Montgomery Classis in 1820. It may be an error for New Harlem or Fonda's Bush (cf).

OPPENHEIM

The town of Oppenheim was formed March 18, 1808, from the western part of the town of Palatine. In the Fonda records are three references between 1816 and 1822, anent the Oppenheim church. There were two churches organized, the first, the "St. John's Reformed church" in July 1816, which is the present St. Johnsville church (cf), and supplied by Rev. David De Voe for six years from 1816. Montgomery Classis received this church on February 11, 1829, and De Voe continued to serve it until 1830. It was also called "Youker's Bush." De Voe ordained the first consistory at Peter Kline's house, January 4, 1822. This church had no building. Rev. John C. Van Derveer, a Missionary of the Classis (1822-1823), reported the Second Oppenheim church as "small and weak." On September 25, 1830, a Lutheran church was organized at Eukersbush (Youkers Bush). On May 15, 1855, this church was reorganized as a Reformed Dutch Lutheran church,

and a building erected in 1857. A second church was formed November 28, 1821, and called the "Second Reformed church of Oppenheim." In 1826 a third society was formed. De Voe recorded not only the incorporation of these two churches, but the names of the consistories also.

OSQUAKO

Originally in the Canajoharie district of Tryon Co. Later it was in the town of Stark (Herkimer Co.). We spell the name as found in the corporate title of the church tho it is found as "Asquach," "Osquak," etc. The meaning is said to be "under the bridge." The record is dated June 3, 1800, on file at Fonda. The church was in the town of Minden, the village being east of the creek near St. Johnsville. Another meaning of the Indian word is "place of wolves." Rev. Jonathan Morris (cf Amsterdam) preached here about 1823. At this time the consistory consisted of Peter Whitbeck, Anthony Devoe, Jacob S. Moyer and Peter W. Philip, elders, and Jacob J. Young, Lewis Young and Jacob F. Bronir, deacons. It was visited by Van Curler in 1655, and is a half mile west of Canajoharie creek. In August, 1780, the place was devastated by the Indians. John C. Wieting, a British prisoner (tho German) at Saratoga, became an American citizen. He began an itinerant preaching circuit about Greenbush, soon afterwards coming to the town of Minden where he established two churches (Lutheran), one at the "Squake" (Otsquago, Osquak, etc-cf), where he built a frame church near the source of the creek of that name; a second church was erected at Geissenberg ("Goat Hill") seven miles from the Squake church. The work was begun in 1750 by Rev. Dommer (cf Palatine). This was a brick edifice, with galleries, high pulpit and sounding board, and was dedicated in 1806. It stood until 1849. A first church built here in 1767 was called "St. Paul's Lutheran church of Minden." Rev. Philip V. Gros preached here, as also did Wieting, until his death in 1817. The work prospered for a few years and then ceased altogether. A Union church was organized in Minden in 1807, of which John Herkimer, Jacob Smith and Jacob Tarpenny were the trustees. The records of the Geissenberg church are in the Fort Plain Farmers National Bank. The place is now called Hallsville. John H. and Magdalena Walbracht gave a half acre of land in 1767 to the Osquako church. Mr. Pick was pastor.

EAST PALATINE

In 1890 Rev. John A. Thomson (then pastor at Stone Arabia), began a work at East Palatine, the services being held in the school house in Schneck's Hollow, near the county house. Rev. Thomson continued to hold services from 1891 thro 1894, when the work was given up.

PALATINE STONE CHURCH

The town of Palatine was formed March 7, 1778, and embraced all the county between "Anthony's Nose" and Little Falls, north to Canada. On January 2, 1804, a "St. John's Reformed Protestant Dutch church of Palatine" was organized (St. Johnsville). What is popularly called the "Palatine Stone Church" (Lutheran) in the town of Palatine became a member of the Montgomery Classis on February 2, 1825. The transfer of this organization from the Lutheran Synod to the Reformed Classis was brot about by Rev. Domier, who was at the Stone Arabia Lutheran church from 1811 thro 1826, and who had trouble at the Palatine Stone church toward the close of his ministry there. Rev. Douw Van Olinda was called

to the pastorate, but in February 14, 1825, it united with the old Canajoharie ("Sand Hill") church under one pastor. In 1830 the church is reported vacant and on February 7, 1832 Classis dissolved the organization. The property from the beginning had always been in the Lutheran body, and after the original organization there had been no efforts made to increase the membership or re-elect the consistory tho the congregation worshipped in the stone church. At Fonda is a record (1820) of the Canajoharie and Palatine church whose trustees were Henry I. Frey, Alfred Conkling, Isaac Hees, John Garlock and George Getman. A Presbyterian church of Palatine was organized in 1823.

PERTH

In the north-eastern part of the town of Perth (now Fulton county and a part of the Royal Grant given Sir William Johnson) a Dutch Evangelical church was organized in 1867 with fifty members (Child's Gazette, 1830).

POINT ROCK

This church was an out-station of the West Leyden church, and some seven miles from that church (Lewis Co.). It was organized in 1881, and supplied by Rev. John Reiner of the West Leyden church. In the late eighties the work was given up, the Methodists assuming charge of it, and are still conducting services there.

SACONDAGA

It was also called "Bay," one of the original churches of the Montgomery Classis (1800), tho it was organized as early as 1789. The place was at first called "Concord." The names of the early pastors are not recorded, but doubtless, those serving Johnstown, Mayfield and Caughnawaga also frequently preached at Sacondaga. The later organization was in 1842, and the preachers were, Revs. John A. Lansing, Jacob N. Voorhis, Woodbridge L. James and Calvin Case (1855-1857). Sacandaga means "swamp."

SALISBURY

In 1822 a Reformed Dutch church was formed in Salisbury, Herkimer county. It was a Congregational body at first. It was supplied by Rev. Samuel Ketchum during 1822-1823 and later, by Rev. David De Voe of St. Johnsville (cf). A Presbyterian church was incorporated here in 1803, to which in 1824 Classis dismissed the Dutch church, which became part of the Oneida Presbytery.

SCHOHARIE

The first President of the Classis of Montgomery was the Rev. Rynier Van Nest, the pastor of the Schoharie church. The place was also called, or at least, the church, "Huntersfield." Prior to its dismission to the Schoharie Classis in 1826, this church was pastored by Rev. Rynier Van Neste (until 1804), J. D. Schoeffler, and Paul Weidman. The organization of the church goes back to 1720 or 1725. The pastors at Schoharie were accustomed to preach at Stone Arabia after 1730.

SCHOHARIE KILL

The place was also called "Conesville," and the church here was formed about 1800 or a little before, and continued until 1846. Rev. Cornelius D. Schermerhorn, ordained by Montgomery in 1804, was the pastor for twenty-eight years, from 1802 on. He died in 1830 at Canajoharie (cf Simms "Schoharie"). Doubtless this organization was placed in the Schoharie Classis in 1826, but no mention is made in the record. About the time of the Revolution the Reformed churches on the Schoharie were known as "the churches of the

Schoharie Kill." Included in these were Brakabeen, North Blenheim, Gilboa (Broome), Prattsville, Red Oak, Huntersfield and Windham. The Prattsville minutes begin at 1798. The Gilboa record, the oldest of them all, bears the name of Broome, and those of Prattsville, "Schoharie Kill." This last church, built in 1804 and rebuilt in 1834, together with the village itself, will soon give place to the great reservoir being built for New York City.

SCHOHARIE LOWER — Organized in 1770 and later merged into the Schoharie church.

SCHOHARIE MOUNT — Organized in 1808 near East Cobleskill, and merged later into the Howes Cave church. No names of pastors given while church was in the Montgomery Classis.

SCHOHARIE UPPER — Organized in 1732, and later (after 1800) it changed its name to Middleburgh. Pastors up to 1826 were, Revs. Johannes Schuyler (cf Stone Arabia), Rynier Van Nest, David De Voe, and John F. Schermerhorn, the latter ordained by Montgomery Classis in 1816. Later and for some years Schermerhorn was the Montgomery County Missionary. From 1828 for five years he was the Secretary Board Domestic Missions. Rev. Mr. De Voe, tho licensed in 1808, was not ordained until 1812 in order that he might study and better perfect himself for the ministry.

SCHUYLER — This was a small organization in Herkimer county, between Herkimer and Frankfort, where Henry Snyder supplied for a few years about 1830.

SHARON — An earlier name for this place was Dorlach. It is in the present town of Seward (Schoharie county). Rev. Peter N. Sommer of the Schoharie Lutheran church began to hold services here as early as 1776. The German Reformed church of Dorlach was formed in 1788 by Rev. J. C. L. Broeffle of the Schoharie German Reformed church. In 1790 a bell was given to the "High Dutch Reformed Church of Dorlach." But in 1798 Mr. Bork refused to remain longer at New Rhinebeck or Sharon, unless a church was built. Other preachers in this church were, Rev. Isaac Labagh, Rev. Nicholas Jones. In 1826 it went to the Schoharie Classis. In 1813 Sharon reported eighty members. Read the history of New Rhinebeck with that of Sharon. It was here that the Battle of Dorlach was fought on July 10, 1781, in which Capt. McKean was mortally wounded (cf Buel).

STILLWATER — Another name for the church was the "Reformed Church of Sinthiock" (Sincock). It was organized in 1789 and ran thro, possibly, twenty years. It was a Saratoga county church and but two pastors are mentioned, Rev. Winslow Paige (cf Florida) and Rev. Peter D. Froeligh (1802-1807), who also supplied at the same time Pittstown and Tioshock. He was a son of Rev. Solomon Froeligh, and like his father, seceded from the church to form the "True Reformed" church. He died in 1827. It was at Stillwater where the American forces encamped before the Battle of Saratoga.

SUMMIT — The Summit Reformed Dutch church was received into the Classis in 1823. It was situated at Eminence (Schoharie county). It never had any settled pastorate.

TILLABOROUGH

The history of this church begins in 1767, when a grant of land was given (115 acres) for church and school purposes to encourage certain settlers who had been placed upon the contiguous territory. The church was built on Lot No. 13 of Magin's Purchase. The place is about three miles west of the present village of Ephratah. One of the owners of the land, and one of the givers of this church tract was the Rev. John Ogilvie of New York City, who had been the rector of St. Peter's P. E. church of Albany (1749-1764). He died four years after this deed of land, aged fifty-one. Under the conditions existing in the province at the time between the Church of England and the Dutch church we are persuaded that there must have been some commercial reason for putting into the deed the provision that the church must be a Reformed one. The church for a century or more has always had a building, but never a stated pastor, and for most of the time no congregation. For more than three generations the property has been held by trustees who have used the same for personal profit. An incorporation is recorded April 15, 1823, and a form of re-incorporation in 1831. Since 1865 there has been no consistory or membership even. Nearly all the men who were at Stone Arabia, and later, at Ephratah, have supplied the church at intervals. In this field Revs. Domier, formerly at Stone Arabia Lutheran, and Wack, so long at "Sand Hill" (cf) finished their ministerial work. In order to hold the property the old church, falling to pieces, was taken down and another one built in the seventies. There is an old forsaken cemetery connected with the church.

Independent and Seceding Reformed Churches

AMSTERDAM

A Union church was organized in 1822 and existed for eight years. Rev. Sylvanus Palmer (cf Mapletown) established the work and was its only pastor, remaining here for eight years. Palmer had become a "Wyckofite" after his suspension from the ministry and also was at Mayfield and Broadalbin.

CANAJOHARIE

An independent organization continued in the "Wyckofite" church, was started here by Rev. John J. Wack in 1819 after his being dropped from the Montgomery Classis in 1814. An incorporation of this church is found in the Fonda records. Mr. Wack preached in this church for more than ten years and was followed by Rev. John C. Toll (1827-1842), when the church became extinct. The building was in the eastern part of the present village, and some years ago, it was torn down, its timber being used in the construction of the dwelling now owned by O. C. Van Evera. The trustees were Henry I. Frey, Alfred Conkling, Isaac Hees, John Garlock, Jacob Hees and George Gartner, all found in the membership of the later Reformed church, organized in 1827. A church was built which remained for many years after the services were given up. Prominent in the work were Hugh Mitchell, Gloudy Van Deusen, Rudolph Dingman, Anthony, Daniel and Wessels Cornue, Nicholas and John Sweatman, Dr. Jonathan Shineman, Bartholomew Van Alstyne, Uriah Wood, Lewis and Abraham Putman, Peter and Martin Van Deusen and John Davis. What was known locally of the "True Reformed Dutch church" was an organization made up of certain persons who seceded from the old "Sand Hill" church to become followers of Rev. Wack. They organized this church May 26, 1825, the preacher also supplying a similiar church at Westerlo (Sprakers) and Middletown (Mapletown). Rev. John C. Toll was the pastor of this church for five years (1822-1827), when he became the pastor of the new or Independent church referred to above, and remained till his own death and that of the church in 1848. The first consistory were, Hugh Mitchell, Garrett Van Valkenburgh and Martin Van Deusen, elders, and Rudolph Dingman, Jr., Henry Smith and J. G. Van Deusen, deacons. We have gone thro the records of these churches, the main portion of which has to do with the discipline. In 1773 a "Lower Canajoharie" church is found recorded.

CATO

Corwin's Manual refers to a seceding church at Cato, organized in 1827, a defection from the Dutch church of the same place.

CHARLESTON

During the years 1797 thro 1830 no less than five Reformed churches were organized in this town (Charlestown), two of which are spoken of under

These churches are given a place in this record for the reason that the organizations were defections from the Dutch church, and in most cases the men serving them were ministers of the Dutch Reformed church. These churches were of brief life, except those that Wyckoff and McNeil served.

the "extinct churches." A seceding church was started by the "Wyckofites" in 1822, and from this a second church seceded in 1824 and, finally, in 1829, an Independent church was established.

DANUBE

This was another name for "Indian Castle" (cf) in Herkimer county. Rev S. Z. Goetschius, suspended in 1824 by Montgomery Classis, organized a church at Danube, and on its decline in 1828, he re-entered the Dutch church, supplied Canastota (cf) for three years from 1836, then went west. He also preached at Osquak and Westerlo. Rev. Goetschins furnished the "Wyckofite" Synod material for a tedious trial on strictly moral lines of conduct.

GLEN

The Fonda records show the incorporation of what has always been known as the "Wyckofite" church of Glen, formed in 1830. Rev. Jasper Hogan wrote an informing chapter on this secession in his "History of the Glen Church," and it is also treated in the "Bergen Classis History." The compiler of this work has recently filed in the Seminary at New Brunswick an almost complete set of all the printed documents (some manuscripts) of the "True Reformed church." Corwin's "Manual" refers to an independent Reformed church at Glen of which Rev. Christian Paulison (N. B. Sem. '26) was the pastor, who had seceded from the Reformed church in 1831, and, later, was suspended from the "Wyckofite" Classis (there never were but two classes, and each in time dissolved the other). The church building erected in 1831 is still in good condition, and is generally known as the "White" church. Services are held monthly in this church.

JOHNSTOWN

A "Wyckofite" church was formed at Johnstown in 1822, and was served by two pastors for more than thirty years, first by Rev. A. B. Amerman (Asso. Refd. Sem. '16), who while servng Johnstown and Mayfield (1817-181) was both suspended and restored, and continued at Johnstown and Mayfield thro 1843; and second, by Rev. J. P. Westervelt (1845-1855). Both of these men later united with the Presbyterian church. The Johnstown church soon after Westervelt's pastorate disbanded.

MAYFIELD

An "Independent" Reformed church was organized in 1821, and served by Revs. Amerman and Westervelt of the church of the same character at Johnstown (cf Johnstown above). In the County Clerk's records at Fonda is shown the incorporation act, dated April 12, 1832, of the "True Reformed Dutch church of Mayfield." Besides these there was a Union Religious Society incorporated at Mayfield on April 5, 1813.

OSQUAKO

There was a "True Reformed" church organized by Rev. S. Z. Goetschius at Osquako ("Asquach" or "Osquak"), in the town of Minden, about 1823, but it survived only a few years.

OVID

After serving Ovid (organized 1808 and in 1828 merged into Lodi, organized in 1800) for fourteen years, Rev. Abram Brokaw became a "Wyckofite," and was suspended by the Montgomery Classis. He at once organized a "Wyckofite" church at Ovid (1822), and probably supplied it for a while. In 1838 Rev. Archibald McNeil became the pastor of this church, and served it thirty years, the church dying with its minister. The General Synod of the True Reformed church met here in 1840.

OWASCO

A secession from the old church at Owasco took place in 1823, the first pastor to serve it being Rev. Archibald McNeil (cf Ovid), who remained five years, and was succeeded by Rev. William Johnson, and after a lapse of ten years, who remained with the church for more than a quarter of a century (1838-1865).

OWASCO

A second secession from the Owasco church took place in 1879 when Rev. Alfred E. Myers, pastor, and some members of the church withdrew and formed the Owasco Presbyterian church, which Myers served six years (1879-1885). The church erected has become the home of the Owasco Roman Catholic church. Rev. Horace Chadsey and Rev. Mr. Hoyt were other pastors of this church.

SPRAKERS BASIN

What was called a "Canajoharie" church was formed by the union of Sprakers Basin ("Westerlo") and the Middletown (Maple-town) secessionists, who were pastored by Rev. John C. Toll for twenty years (after his suspension by Montgomery Classis in 1822). Toll died in 1848.

TRIBES HILL

A "True Reformed Church" was formed and incorporated at Tribes Hill in 1840. The record is on file at Fonda. This was probably a development of the Glen "Wyckofite" church. Beyond the County Clerk's record nothing is known of it.

Reformed Churches
Cayuga and Geneva Classes

Cayuga Classis

In 1826 the Particular Synod of Albany formed the Classis of Cayuga by setting off seven churches from the Classis of Montgomery, as follows: Cato, Chittenango, Lysander, Ovid, Owasco, Sand Beach, Six Mile Creek. Of these seven churches Owasco and Sand Beach (Owasco Outlet) are now in the Montgomery Classis. The other five are extinct or are merged into other churches (cf). When Cayuga Classis was disbanded in 1889 Chittenango was put back into Montgomery. In 1851 Cato was put into the newly formed Classis of Geneva, but is dropped from the roll of churches in 1884. Ovid, divided by the Brokaw secession of 1826, was finally merged into Lodi. Lysander became Congregational in 1883. Six Mile Creek had but a brief existence (1827-1831). In 1835 the Particular Synod of Albany sought to form a new Classis, to be called "The Classis of Oneida." From the Classis of Cayuga were to be taken Chittenango, Canastota, Jamesville, Lysander and Utica, while from Montgomery were to be taken Frankfort, Herkimer, Columbia, St. Johnsville and Manheim. Tho referred to several succeeding synods the plan of the Classis makers never materialized. In 1851 the Particular Synod of Albany, on request of the Cayuga Classis reformed that body, making the Classis of Cayuga to consist of Chittenango, Cleveland, Canastota, Cicero, Owasco, Lysander, Sand Beach, Syracuse, Utica. The statistical tables of 1852 add the church of The Thousand Isles. Of these churches, Canastota, Chittenango, Cicero, Owasco, Owasco Outlet (Sand Beach), Syracuse, Thousand Isles and Utica were put into the Montgomery Classis when the Cayuga Classis was disbanded in 1889. Of the other two churches that at Lysander, organized in 1826 by the Classis of Cayuga, joined with the Presbyterian church of the same place, and formed a Congregational church about 1883. The church at Cleveland (Oswego Co.) organized in 1850, became Presbyterian in 1856. In 1889 the Classis of Cayuga was disbanded, its churches being placed in the Montgomery Classis. The churches received by Montgomery Classis were Canastota, Chittenago, Cicero, Lysander, Naumburgh, New Bremen, Point Rock, Owasco, Owasco Outlet, Syracuse, Thousand Isles, Utica, and West Leyden. Other churches which were in membership in the Cayuga Classis before the Classis of Geneva was formed in 1851, were as follows: Arcadia, Caroline, Farmerville, Gorham, Geneva, Ithaca, Jamesville, Lodi, Tyre, Piffardinia, Wolcott. Of these churches Arcadia, Caroline, Farmerville, Geneva, Gorham, Ithaca, Piffardina, Tyre and Wolcott were placed in the Geneva Classis when formed in May, 1851. Unless re-

The Churches and Ministry of the Classes of Cayuga and Geneva, being more or less associated with those of Montgomery, are included, with brief reference, in these records. The printed Particular Synod of Albany Minutes, except a few copies found by the writer, are lacking for the first twenty years, and for the next forty years they are cruelly condensed (for history's sake), and typographically much in error.

ferred to in this part of the record that has to do with the Cayuga and Geneva Classes, the churches mentioned above or below will be found in the Montgomery Classis lists.

Geneva Classis

The Particular Synod of Albany in 1851 organized the Classis of Geneva, making it to consist of the following churches: Arcadia, Caroline, Cato, Farmerville, Geneva, Gorham, Ithaca, Piffardinia, Tyre Wolcott. In the statistical tables of 1852 (P. S. A. Minutes) are added Lodi, Pultneyville and Waterloo. Corwin's Digest adds Buffalo, Clymer and Rochester, tho these do not occur in the statistics until 1853. In this same year Cataline (error for Caroline) is added and Gorham and Piffardinia are dropped. In 1887 the Classis of Geneva was disbanded, the churches going into the recently formed Classis of Rochester. At this time the Classis of Geneva had these churches in membership: Abbe, Clymer, Farmer Village, Marion, Pultneyville, Arcadia, Dunkirk, Geneva, Mina, Rochester, Caroline, East Williamson, Lodi, Ontario, Tyre. There were two thousand members in these churches and fifteen hundred in the Sunday schools. Fifteen ministers were members and $11,000 was raised for congregational expenses during the year previous to disbanding. In 1887 the Particular Synod of Albany organized the Classis of Rochester, to take the place of the Classis of Geneva. The churches forming the Classis of Rochester were as follows: Abbe, Arcadia, Clymer, East Williamson, Farmer Village, Geneva, Lodi, Marion, Dunkirk, Pultneyville, Palmyra, Rochester, First and Second Tyre, Ontario. Of these churches Lodi and Farmer Village (Interlaken) are now in Montgomery Classis. Dunkirk, organized in 1867, vacant for three fourths of its nominal existence, was dropped in 1888. Geneva was disbanded when the Classis of Rochester was formed. The rest of the above named churches are now in Rochester Classis. Other churches which were in membership in the Geneva Classis, not mentioned elsewhere, were as follows: Buffalo and Buffalo Holland (1856), Mina Corners (1857), Athens, Pa. (1859).

Churches of Cayuga and Geneva Classes

Unrecorded Elsewhere

ABBE — The Reformed church at Clymer (Chautauqua Co.) was called the Abbe church in memory of Mrs. L. M. Abbe of Albany, who gave a large sum of money toward its erection. Clymer, formed in 1821, was named after Gen. Clymer, one of the signers of the Declaration of Independence. Organized in 1869, it is today a prosperous church in the Rochester Classis of two hundred and fifty members. (The Clymer Hill church is another organization of 1853.)

ARCADIA — This church was also called "Fairville" (Wayne Co.) and was organized in 1835 by the Classis of Cayuga. Among the pastors were Rev. Elbert Nevius (1835-1836), the famous missionary to Borneo; Rev. William E. Turner (1841-1848), John Whitbeck (1850-1852), Benj. F. Snyder (1855-1856), and Rev. W. E. Turner (second pastorate, 1862-1866). In 1870 the organization was abandoned. The Second Reformed church of Arcadia (near Newark) was organized in 1833 and is today a church of a hundred and eighty members in the Rochester Classis.

ATHENS, PA. — This was a Bradford county (Pa.) organization of 1858 with a reported charter membership of ninety-five. Its pastors were Rev. Augustus F. Todd (1858-1865), Rev. Philip Berry (1865-1872), Rev. John F. Shaw (1868-1870).

AURELIUS — This was a Cayuga county church, organized in 1813 by Rev. Conrad Ten Eyck, who served the church fourteen years. There were nearby organizations at Sempronius, where Rev. George W. Brinkerhoff was prior to 1812, and Sterling (named after Lord Sterling). Rev. David R. De Fraest was pastor at Sterling during 1825-1828. The 1855 census gives the Dutch church at North Sterling. Aurelius was the former name of the town of Owasco and was three miles west of Auburn.

Owasco Outlet

CATLIN — This was a Cayuga county church, organized in 1831 and served for two years (1832-1833) by Rev. Leonard Rogers, who was at Owasco Outlet nearby for two years (1833-1834). He died in 1838. Nothing further is known of the Catlin church.

CLAY — The New York Gazetteer (1849) says that the first church organized in the town of Clay was a Dutch Reformed body, whose meeting house was in the north-eastern part of the town of Clay. Smith's "Pioneer Times in Onondaga County" also refers to this early Reformed Dutch church.

CLEVELAND — The Reformed church of Cleveland (Oswego Co.) was organized in 1850, but after a few years, during which it was ministerd unto by Rev. David B. Hall (cf Columbia) and Rev. Nathan W. Jones. It went over to the Presbyterian body in 1856.

CLEVELAND, O. — Originally this Holland church was in the Classis of Cayuga, when it was organized in 1864. Rev. A. K. Kasse was licensed by the Geneva Classis, and after a pastorate at Pultneyville (1851-1861) and one at Buffalo

(1861-1864), he went to Cleveland, from which he went to the Second Church of Paterson, N. J. in 1868, and died as pastor of that church in 1874.

GENEVA

One of the churches taken from Montgomery to form the Classis of Geneva. It was organized in 1831 (Ontario Co.) and for a quarter of a century did splendid work. At the time that it was the strongest church in the Classis of Geneva it was disbanded, its one hundred thirty members dismissed, and the church building and property, worth $10,000, was sold to the city of Geneva for $4,000 to satisfy a claim of the Collegiate church of New York. The city later sold the property to the church of Rome. General Synod met at Geneva in 1867, and at the time there were a hundred and seventy-eight members who gave $701 for benevolence the previous year. Its first pastor was Rev. Henry Mandeville (1831-1834), who later went to Utica (cf). Following him were Rev. Gustavus Abeel (1835-1849), Rev. James Romeyn (1850-1851), who died as the pastor emeritus in 1859, a Boanerges in the pulpit of his day; Rev. Henry V. Voorhees (1851-1854), Rev. Jos. A. Collier (1855-1859), a most successful pastor, especially with the young; Rev. Charles Wiley (1859-1865) and for ten years in the Utica church (cf); Rev. Samuel J. Rogers (1865-1872), who later was pastor at Fort Plain (cf); Rev. William W. Brush (1872-1878), ordained by the Geneva Classis in 1866 and installed over the Farmer Village church (cf); Rev. Oppie (1878-1879), who died in 1880; Rev. William H. Nasholds (1880-1882), who went to Farmer Village next (cf); and Rev. Thomas C. Strong (1882-1885-S. S.), who became a Presbyterian in 1871 at the close of his pastorate in the Ithaca church (cf) that became Congregational in 1872. Dr. Strong was President of Wells College during 1871-1875, and of the Pennsylvania Female College at Pittsburgh during 1875-1878. He was the Cor. Secy. of the Board of Publication (1859-1868) and President of General Synod at both Geneva and Albany in 1867, when the present name of the denomination was fixd.

GORHAM

This place was first called "Easton" then "Lincoln." Organized in 1843 the church at Gorham had but a decade of existence, during which time it was pastored by Rev. Abram G. Ryerson, Rev. Aaron Lloyd and Rev. Israel Hammond (cf Owasco).

ITHACA

The Reformed church of Ithaca (Tompkins Co.) was organized on April 2, 1830, with forty members. A month after the formation of the church the people were worshipping in their new edifice, an humble imitation of the Parthenon, which served them for forty years—the span of life for the Ithaca Reformed Dutch church. With the coming of Rev. Dr. Charles M. Tyler in 1872 to the pastorate, the church went over into the Congregational body. Pastors at Ithaca were Revs. Alexander M. Mann, John C. F. Hoes (cf Chittenango), James V. Henry, Charles H. A. Bulkley, Joachim Elmendorf, John W. Schoenck, Francis N. Zabriskie, and Thomas C. Strong. Rev. Dr. W. E. Griffis (N. B. Sem. '72) served the Congregational church ten years, from 1893. Ground for the original church was given by Simeon De Witt, the founder of Ithaca. A memorial tablet in the handsome new edifice of the Congregational body records the names of the pastors of the Reformed Dutch church. Rev. Mann was the first pastor at Ithaca (1831-1837)

who, later had a twenty year pastorate in the First Church of Poughkeepsie, his last charge. Rev. Hoes' pastorate was from 1837 thro 1845 in which year he went to Kingston for his last twenty years work. Here at Kingston he built the stone church. He came to Ithaca from Chittenango (cf). Dr. Hoes died in 1883. Rev. James V. Henry succeeded Dr. Hoes, coming from a seven years' pastorate at Ossining. He remained at Ithaca during the years 1846-1849. Rev. Henry died at Jersey City, N. J., March 14, 1873. Rev. Charles H. A. Bulkley, a Presbyterian followed who supplied the pulpit thro 1850-1852. Rev. Joachim Elmendorf began his ministry in 1853, remaining upwards of three years. Other pastorates of his were at Saugerties, First Syracuse, Second Albany and in the Harlem Collegiate of New York. Rev. John W. Scheneck (1855-1863), who died while pastor of the Claverack church in 1881, at the close of a ten year pastorate; Rev. Francis N. Zabriskie (1863-1866), who later was connected with the "Christian Intelligencer," and was followed by Rev. Thomas C. Strong of whom we have spoken at length under Geneva (cf), who was the last Dutch pastor (1870-1871).

JAMESVILLE

An Onondaga county Reformed church, organized about 1833 (P. S. A. Min.). It was short lived, Rev. E. Evans serving it in 1836, and Rev. Thomas A. Amerman from 1838 thro 1840.

JAPAN

"The First Reformed Protestant Dutch Church of Japan" is reported in the 1866 General Synod Minutes under the Classis of Cayuga. It had a membership of twenty-nine, two hundred and fifty under Bible instruction, and reported six hundred and seventy-four in the Sunday schools. Rev. Samuel R. Brown (cf Owasco Outlet) and Rev. Guido F. Verbeck were in charge of the work.

LAMSONS

This place in Onondaga county, was settled in 1793. A New York Gazetter of 1855 refers to this church. Elijah and Solomon Toll were among the first settlers, John Toll being the first child born here.

LYSANDER

Organized in March, 1828, in a small town of Onondaga county by Rev. James Stevenson, thro half a century it did good work. On its organization it took in the Second Presbyterian church, which was organized in 1820, but had no building. Rev. John Davenport was the missionary here. Dissension soon arose, followed by litigation, the original Dutch church winning in the courts. In 1833 a Presbyterian church was built and until 1877, both churches prospered. About this time, however, a union of the two was perfected, forming the Lysander Congregational church. Rev. James B. Stevenson (cf Florida) thro 1827 and 1827, and Rev. James E. Quaw during 1829 and 1830 did missionary work on the fields. Other men who were pastors or supplies were, Rev. Aaron A. Marcellus (1830-1831), Rev. Melanchton B. Williams (1834-1855), Rev. Richard W. Knight (1846-1848), Rev. J. W. Bradford (1849-1855), Rev. Francis V. Van Vranken (1861-1866), Rev. J. H. Enders (1866-1869), who was later at Chittenango (cf), and Rev. William A. Wurts (1871-1876), who was also a pastor at Hagaman (cf). Of these men Rev. Quaw lost his life on Lake Erie in 1845; Mr. Marcellus spent most of his years in teaching; Mr. Williams is unknown after leaving Lysander; Mr. Bradford in his last years lived retired at Marathon, where he died March 3, 1874.

MINA — A Chautauqua county church, called also Mina Corners, organized in 1856 and was active for a quarter of a century, tho its name was not dropped from the roll of the Geneva Classis until 1887. Rev. John W. Dunnewold while pastor at Clymer Hill Congregational church (1851-1868) supplied the church until 1860, and then became pastor (1860-1868). He was followed by Rev. Jacob Weber and Rev. John Boehrer (cf West Leyden). Clymer Hill was in the Congregational body, but joined the Classis in 1851, along with its pastor.

OVID — The story of this church, in Seneca county, is told in connection with Lodi, into which in 1830, it was merged. An important institution of learning was here for many years. The Ovid Presbyterian church was dismissed to the Classis in 1809, when Mr. Brokaw was installed.

PIFFARDINA — A Livingston county Reformed church, organized in 1847, and served for a couple of years by James M. Compton, who spent most of his ministry in Montgomery Classis (cf Columbia). Its name is dropped from Classis after 1852.

PLAINVILLE — The Onondaga county history refers to the Plainville Reformed Protestant Dutch church, situated in the town of Lysander, and as late as 1850, speaks of it as being still at work.

PULTNEYVILLE — There was an early organization at Pultneyville in 1824, to which Rev. J. F. Morris ministered, but the present church (Rochester Classis) was organized in 1851. It has a membership of 141.

SEMPRONIUS and STIRLING were out stations of ~~Aurelius~~ Owasco Outlet (cf).

SIX MILE CREEK — A Cayuga Classis organization of 1827, which had but a single pastor, Rev. Garret Mandeville, who served the church for three years from 1831, when he retired from the active ministry tho he lived until 1853. Received from Albany Presbytery in 1819.

TYRE — This church, also called the "Malcolm Church," was organized ~~the~~ 1836 by the Cayuga Classis. It is now in the Rochester Classis and has a membership of thirty-eight.

WOLCOTT — Another name for this church, which at first was in Cayuga then in the Geneva Classis, was "Fair Haven," and was organized in 1847. Gov. Wolcott of Connecticut was sponsor for first name. Rev. Richard W. Knight (cf Owasco) was the first pastor (1849-1852), and was followed by Rev. John Muller (1854-1857), who later became President of Pleasant Prarie Academy. Rev. Cornelius Gates was pastor during 1857-1859 (cf Amsterdam); Rev. Thomas G. Watson (1862-1864), who died in 1900, while pastor of the Brighton Heights Presbyterian church. Rev. Benjamin A. Bartholf was the next pastor (1864-1868), whose ministry was partly spent in the Presbyterian church. Rev. James L. Southard succeeded Bartholf (1869-1881), and afterwards was ten years at Buskirks, and died at Griggstown, N. J., in 1906. He was the last Reformed pastor, the church becoming Presbyterian in 1882.

Reformed Churches
Alphabetically Listed

(With Parenthetic Explanation)

Abbe (Clymer)
Albany Bush (Amsterdam)
Alexandria Bay (Thousand Isles)
Amsterdam—First
Amsterdam (Albany Bush)
Amsterdam (Port Jackson)
Amsterdam—Trinity
Amsterdam (Veddersburg)
Andristown (Andrustown)
Arcadia (Fairville)
Asquach (Asquako)
Athens (Pa.)
Auriesville (Auries Creek)
Aurelius

Beaverdam (Roxbury)
Blenheim (So. Gilboa)
Bowman's Kill (Buel)
Broadalbin (Fonda's Bush)
Buel (Bowman's Kill)
Buffalo
Buffalo (German)
Buffalo (German)
Buffalo (Holland)

Canajoharie
Canajoharie (Sand Hill)
Canajoharie (Sprakers Basin) (Westerlo)
Canastota
Caroline
Cato
Caughnawaga (Fonda)
Charleston (Charlestown)
Chenango (Union)
Chittenango
Chukonot (Florida)
Cicero
Cincinnatus
Cleveland (N. Y.)
Cleveland (O.)
Clay
Clymer (Abbe)
Cobleskill
Coenradstown
Columbia
Conesville (Schoharie Kill)
Conewago (Caugnawaga)
Cranesville
Currytown (Root)

Danube (Indian Castle)
Day (Sacondaga)
Dillenburgh (Tillaborough)
Dorlach (Sharon)
Duanesborough (Duanesburgh)

East Palatine
Eminence (Summit)
Ephratah
Eukersbush (Youker's Bush)

Fair Haven (Wolcott)
Fairville (Arcadia)
Farmers Village (Interlaken)
Fayette
Florida (Minaville)
Florida (Chukonot)
Fonda (Caughnawaga)
Fonda's Bush (Broadalbin)
Fonda's Bush (New Harlem and Johnstown)
Ford's Bush
Fort Herkimer (German Flatts)
Fort Hunter
Fort Plain
Fultonville

Geneva
German Flatts (Fort Herkimer)
Glen
Gorham
Greenwich

Hagaman (Hagaman's Mills)
Henderson (Warren)
Herkimer
Herkimer—Second
Howes Cave (Schoharie)
Huntersfield (Schoharie)

Ilion
Indian Castle (Danube)
Interlaken (Farmers Village)
Ithaca

Jamesville
Johnsborough (Johnsburgh)
Johnstown (Fonda's Bush)
Johnstown (Kingsborough)

Kingsborough (Johnstown)
Klock's (St. Johnsville)

Lamsons
Lawyersville (New Rhinebeck)
Le Roy
Lodi (Ovid)
Lysander

Manheim (Snell's Bush)
Mapletown (Middletown)
Mariaville
Marion
Mayfield
Middleburgh (Schoharie Upper)
Middletown (Mapletown)
Mina Corners
Minaville (Florida)
Minden
Mohawk

Naumburgh
New Bremen
New Harlem (Fonda's Bush)
New York Mills
New Rhinebeck (Lawyersville)
North Harlem

Ontario
Oppenheim (Youker's Bush)
Osquako (Asquath)
Ovid (Lodi)
Owasco ~~(Owasco Lake)~~
Owasco Outlet (Sand Beach)

Palatine (St. Johnsville)
Palmyra
Piffardinia
Palatine—East
Palatine Stone Church
Perth
Plainville
Point Rock
Port Jackson (Amsterdam)
Pultneyville

Rochester
Root (Currytown)
Roxbury (Beaverdam)

Sacondaga (Day)
Salisbury
Sand Beach (Owasco Outlet)
Sand Hill (Canajoharie)
Schoharie (Huntersfield)
Schoharie Kill (Conesville)
Schoharie Lower (Schoharie)
Schoharie Mt. (Howes Cave)
Schoharie Upper (Middleburgh)
Schuyler
Sempronius ~~(or Aurelius)~~
Sharon (Dorlach)
Six Mile Creek
So. Gilboa (Blenheim)
Sprakers (Westerlo)
Snell's Bush (Manheim)
Sinthiock (Stillwater)
Stillwater (Sinthiock)
Stirling ~~(or Aurelius)~~
Stone Arabia
St. Johnsville (Palatine)
Summit (Eminence)
Syracuse—First
Syracuse—Second

Tillaborough (Dillenburgh)
Thousand Isles (Alexandria Bay)
Tyre

Union (near Chenango)
Union (Montgomery Co.)
Utica

Warren (Henderson)
Waterloo
Westerlo (Canajoharie) Sprakers
West Leyden
Wolcott (Fair Haven)

Youker's Bush (Oppenheim)

Reformed Churches
Of the Montgomery Classis, 1915

Chronologically Arranged

1723—Fort Herkimer
1723—Herkimer
1725—Stone Arabia
1750—St. Johnsville
1758—Fonda
1770—Manheim
1784—Florida
1792—Glen
1796—Sprakers
1796—Currytown
1796—Owasco
1798—Columbia
1798—Mapletown
1800—Lodi
1812—Owasco Outlet
1823—Ephratah
1827—Canajoharie
1830—Interlaken
1830—Utica
1831—Fort Plain
1837—Cicero
1838—Fultonville
1838—Mohawk
1839—Auriesville
1848—Syracuse First
1850—Amsterdam 1st
1850—Hagaman
1850—Naumburgh
1851—Thousand Isles
1856—West Leyden
1871—Cranesville
1892—Amsterdam—Trinity
1894—Johnstown
1895—Syracuse Second
1908—Cortland

These dates represent the year of the organization of the work on the field—not the year always of the acceptance of church by the Classis.

Geographically Arranged

Cayuga Co.—Owasco and Owasco Outlet.

Cortland Co.—Cortland.

Fulton Co.—Ephratah and Johnstown.

Herkimer Co.—Columbia, Fort Herkimer, Herkimer, Manheim and Mohawk.

Jefferson Co.—Alexandria Bay.

Lewis Co.—Naumburgh and West Leyden.

Montgomery Co.—Amsterdam First and Trinity, Auriesville, Canajoharie, Cranesville, Currytown, Florida, Fonda, Hagaman, Fort Plain, Fultonville, Glen, Mapletown, St. Johnsville, Sprakers and Stone Arabia.

Oneida Co.—Utica.

Onondaga Co.—Syracuse First and Second, Cicero.

Seneca Co.—Interlaken and Lodi.

Membership of Classis in 1915

Year Indicates Date of Joining Classis

1873—Rev. R. A. Pearse
1881—Rev. J. R. Kyle
1890—Rev. Ira Van Allen
1896—Rev. Joel Loucks
1901—Rev. H. C. Cussler
Rev. C. F. Benjamin
Rev. Henry Smith
1902—Rev. C. V. W. Bedford
1903—Rev. P. A. Wessels
Rev. W. N. P. Dailey
1904—Rev. H. C. Willoughby
Rev. L. H. Holden
1906—Rev. G. G. Seibert
1909—Rev. J. H. Brinckerhoff
Rev. P. S. Beekman
Rev. Frederick Perkins
1910—Rev. E. J. Meeker
Rev. E. B. Van Arsdale
1912—Rev. J. H. Murphy
Rev. O. E. Beckes
Rev. J. A. De Hollander
1913—Rev. E. B. Irish
1914—Rev. R. A. Stanton
Rev. H. A. Eliason
Rev. V. J. Blekkink
1915—Rev. A. S. Van Dyck
Rev. U. G. Warren

Montgomery Classis Ministers

See Illustration on Next Page

1. Rev. T. DeWitt Talmage
2. Rev. Edward Lodewick
3. Rev. Evert Van Slyck
4. Rev. James A. H. Cornell
5. Rev. Jeremiah Searle
6. Rev. J. Romeyn Berry
7. Rev. Henry A. Raymond
8. Rev. John A. Liddell
9. Rev. Martin Luther Berger
10. Rev. Joachim Elmendorf
11. Rev. Peter Q. Wilson
12. Rev. Isaac Labagh
13. Rev. James R. Talmage
14. Rev. Oscar H. Gregory
15. Rev. George W. Bethune
16. Rev. A. Henry Dumont
17. Rev. James Murphey
18. Rev. John A. DeBaun
19. Rev. John P. Spinner
20. Rev. Guido F. Verbeck
21. Rev. J. Lansing Pearse



Montgomery Classis Ministers

See Previous Page

Reformed Church Ministers
Of the Montgomery Classis

Abeel, Gustavus (1801-1887) 1835-1849—Union '23—N. B. '24—Geneva.
Abell, James (d1867) 1838-1855—Chittenango.
Ackerman, Edw. G. (1837-1899) 1874-1879—Rutgers '66—N. B. '69—Currytown, Sprakers.
Ackerson, John H. (1810-1852) 1839-1841—N. B. '39—Columbia.
Amerman, Albert B. (1793-1881) 1816-1821—Col. '12—Asso. Refd. Sem. '16—Johnstown, Mayfield.
Amerman, Thos. A. (dec.) 1838-1840—Amherst '27—N. B. '30—Jamesville.
Anderson, Chas. (1812-1900) 1879-1883—Union '40—Auburn '43—Owasco Outlet (S. S.)
Aurand, Henry (1805-1876) 1860-1863—Dartmouth '30—Columbia.

Babcock, Maltbie D. (1853-1901) Syracuse '79—Auburn '82—Cicero (S. S.) 1881.
Baehler, Louis H. (1839-1914) 1898-1901—Rutgers '61—N. B. '67—Manheim.
Ballagh, Wm. H. (d1892) 1886-1888—Rutgers '60—N. B. '63—Lodi.
Barny, Wm. F. (1862) 1893-1896—Bloomfield Sem. '93—N. B. '09—Naumburgh and New Bremen—Milltown, N. J.
Barr, Robt. H. (1851) 1880-1883—Rutgers '75—N. B. '78—Owasco—Newburgh, N. Y.
Bartholf, Benj. (1835-1908) 1864-1868—Rutgers '61—N. B. '64—Fair Haven.
Bartlett, John—Pastor at Columbia 1811-1814.
Bassler, Benj. (1806-1866) 1838-1866—Union '30—N. B. '33—Farmersville.
Beattie, Jas. A. (1861-1915) 1892-1915—Glasgow Univ. '85—Princeton '89—Amsterdam, Trinity.
Beattie, John (1784-1864) 1838-1844—Union '06—Buffalo.
Beaver, J. Perry (1858) 1898-1901—Ursinus '80—Auburn '83—Buffalo—Coeymans, N. Y.
Becker, Chas.—Pastor at Naumburgh and New Bremen 1860-1870.
Beckes, Oscar E. (1868) 1912—Emporia Col. '96—McCormick '98—Auburn '99—Mohawk—Mohawk, N. Y.
Bedford, C. V. W. (1871) 1902—N. B. '97—Johnstown, Currytown, Sprakers, Hagaman—Hagaman, N. Y.
Beekman, Peter S. (1861) 1893-1901 and 1909—Rutgers '84—N. B. '87—Currytown—Johnstown—Johnstown, N. Y.
Beekman, Theo. A. (1856) 1885-1887—Rutgers '82—N. B. '85—Columbia, Rosendale, N. Y.
Benjamin, Chas. F. (1872) 1901—Rutgers '98—N. B. '01—Thousand Isles—Alexandria Bay, N. Y.
Bennet, Asa (1790-1858) 1828-1838—N. B. '24—Ovid.

First parenthesis gives birth, and if deceased, year; membership in Classis follows; College and seminary, and year; then fields served in Classis; address last. Cayuga and Geneva classes, set off from and returning to Montgomery are somewhat included in this list.

Bentley, E. W. (1826-1886) supplied Canajoharie in 1881.

Benson, Clarence H. (1879) Oct. 1911—Jun. 1912—Univ. Minn and Macalster College—Princeton '08—Buffalo (now in Rochester Classis)—Buffalo, N. Y.

Berger, Martin L (.1839-1910) 1868-1875—Williams '59—Union Sem. '62—Syracuse First.

Bergman, Jacob C. (1861) 1895-1901—Albion '88—Yale Div. '91—N. Y. Mills—Grand Rapids, Mich.

Berry, Philip (1837-1889) 1865-1872—Rutgers '57—N. B. '60—Athens (Pa.)

Bethune, Geo. W. (1805-1862) 1831-1834—Col. and Dickson '23—Princeton '26—Utica.

Blekkink, Evert J. (1858) 1894-1899—Hope '86—N. B. '89—Amsterdam, Trinity—Holland, Mich. Western Theo. Seminary.

Blekkink, Victor J. (1887) 1914—Hope '09—N. B. '12—Canajoharie—Canajoharie, N. Y.

Blodgett, Gaius M. (1815-1884)—Union '34—Auburn '37—Columbia, Warren (Licentiate), Stone Arabia 1858-1859 (S. S.)

Boehrer, John (1828-1913) 1856-1862 and 1868—West Leyden, Naumburgh and New Bremen.

Bogardus, Francis M. (1836) 1872-1877—Rutgers '60—N. B. '63—Mohawk—Asbury Park, N. J.

Bogardus, Nanning (d1868) 1834 and 1858-1868—Fort Plain, Sprakers, Stone Arabia.

Bolsterle, Geo. S. (1876) 1909-1911—Rutgers and N. B. '09—West Leyden,—N. Y. City, N. Y.

Bork, Christian (1758-1823) 1796-1798—N. B. 1795—Sharon.

Boyd, John C. (1836-1901) 1865-1870 and 1883-1901—Princeton '55—Princeton Sem. '63—Fonda, Auriesville and Sammonsville (S. S.)

Boyd, Joshua (1785-1874) 1826-1828—Union '14—Herkimer Second.

Bradford, Wm. J. (1795-1874) 1849-1858—Princeton Sem. '23—Lysander (S. S.)

Brandow, John H. (1853) 1886-1888—Rutgers '83—N. B. '86—Mohawk—Albany, N. Y.

Brinckerhoff, Geo. G. (1761-1813)—N. B. 1788—Owasco, Sempronius.

Brinckerhoff, J. Howard (1883) 1909—Rutgers '05—N. B. '08—Herkimer—Herkimer, N. Y.

Brokaw, Abram (1761-1846) 1796-1822—Queens 1793—N. B. 1796—Lodi, Ovid, Owasco.

Brokaw, Ralph W. (1855) 1877-1882—Rutgers '74—N. B. '77—Herkimer—Utica, N. Y.

Brokaw, Asahel (1794-1822) 1865-1867—Columbia.

Brower, Cornelius (1770-1845) 1815-1833—Col. 1792—N. B. 1793—Frankfort, Arcadia, Gorham, Tyre.

Brown, Samuel R. (1810-1880) 1851-1859 and 1868-1869—Yale '32—Union Sem. '38—Owasco Outlet.

Brush, Wm. W. (1843-1878) 1866-1868 and 1872-1878—Rutgers '62—N. B. '66—Farmers Village, Geneva.

Buckelew, Wm. D. (1825-1893) 1851-1854—Rutgers '48—N. B. '51—Currytown, Mapletown. Also at Tyre 1870-1876.

Bulkley, Chas. H. A. (1819-1893) 1851-1853—Univ. N. Y. '39—Union Sem. '42—Ithaca. .

Burtis, Arthur (1807-1867) 1835-1836—Union '27—Auburn '33—Fort Plain.

Campbell, Jas. B. (1840-1911) 1903-1906—Rutgers and N. B. '70—Currytown, Sprakers.

Campbell, Wm. H. (1808-1890) 1831-1833—Dickinson '28—Princeton '31—Chittenango.

Carle, John H. (dec.) 1847-1851—Queens '11—N. B. '14—Mapletown, Currytown.

Case, Calvin (1821-1906) 1855-1857—Rutgers '48—N. B. '51—Day.

Caton, J. Collings (1872) 1901-1904—Princeton '97—Yale Div. '98—Fonda—Paterson, N. J.

Centre, Samuel (1794-1859) 1824-1826—Middlebury '19—N. B. '23—Herkimer Second, Johnsburgh.

Chapman, Nathan F. (1811-1893) 1849-1853—Rutgers '44—N. B. '47—Canajoharie.

Chittenden, Alanson (1797-1853) 1827-1834—Union '24—Auburn '28—Charleston, Glen.

Clancy, John (d) 1855-1861—Florida (Minaville).

Close, John (1737-1815) 1796-1804—Princeton 1763—Middletown (Saratoga county).

Coddington, W. P. (d1913)—supplied First Syracuse 1886-1888.

Cole, Philip H. (1864) 1897-1907—Union '88—Union Sem. '89—Syracuse First—Rome, N. Y.

Collier Geo. Z. (1862) 1890-1896—Rutgers '83—N. B. '86—Thousand Isles—Middleburgh, N. Y.

Collier, Isaac H. (1834-1881) 1865-1870—Rutgers '59—N. B. '62—Lodi.

Collier, Joseph A. (1828-1864) 1855-1859—Rutgers '49—N. B. '52—Geneva.

Compton, Jas. M. (1817-1891) 1847-1850 and 1863-1891—Rutgers '43—N. B. '46—Currytown, Mapletown, Stone Arabia, Columbia, Henderson, Ephratah.

Consaul, Gansevoort D. W. (1841-1908) 1868-1879—Amherst '59—Princeton '61—Fort Plain, Mohawk, Herkimer, Fort Herkimer (S. S.)

Cook, Seth (1858) 1910-1914—Auburn '90—Lodi—Moravia, N. Y.

Cornell, Jas. A. H. (1818-1899) 1848-1851—Rutgers '38—N. B. '41—Syracuse First.

Cox, Henry M. (1854) 1882-1890—Rutgers '76—N. B. '79—Herkimer—Harrington Park, N. J.

Crispell, Peter (1862) 1894-1902—Rutgers '48—N. B. '87—Utica—Montgomery, N. Y.

Cussler, Henry C. (1866) 1901—Rutgers '93—N. B. '96—Buffalo—Fonda—Fonda, N. Y.

Dailey, Wm. N. P. (1863) 1903—Union '84—Hartford Sem. '87—Amsterdam, Trinity—Schenectady, N. Y. Classical Missionary 1911.

Davis, George (1860-1914) 1911-1914—Rutgers '84—N. B. '87—Canajoharie.

Dean, Artemas (1824) 1873-1875—Amherst '42—Auburn '48—Owasco Outlet—Mt. Carmel, Pa.

De Baun, John A. (1833-1900) 1883-1900—Rutgers '52—N. B. '55—Fonda.

De Fraest, David R. (1785-1835)—N. B. '18—Cato, Sterling.

DeGraff, Garret D. L. (1869-1910) 1909-1910—N. B. '01—Cortland.

De Hollander, John A. (1875) 1912—Univ. Mich. '05—N. B. '08—Cicero—Irondequoit, N. Y.

Demarest, James (1832-1913) 1884-1900—Union '52—N. B. '56—Fort Plain.

Denman, Mark A. (1858) 1891-1897—Washington-Jefferson '82—Princeton '86—Canajoharie—Springfield, Mass.

De Voe, David (1783-1844) 1811-1844—N. B. '08—St. Johnsville, Columbia, Oppenheim, Manheim, Henderson, Warren, Upper Schoharie.

De Vries, Henry (1847) 1877-1882—N. B. '88—Thousand Isles—Peekskill, N. Y.

Dexter, Rex Rescum Hart (1819-1890) 1884-1887—Auburn '54—Owasco Outlet.

De Witt, John (1821-1906) 1849-1850—Rutgers '38—N. B. '42—Canajoharie.

Dobbs, John F. (1870) 1908-1915—Lafayette '97—Union Sem. '00—Syracuse First—Woburn, Mass.

Donald, James E. (dec.) 1844-1855—Mariaville.

Dougall, Arthur (1868-1904) 1900-1903—Union '92—Princeton '95—Fort Plain.

Drake, Edward (1871) 1897—Lake Forest '94—Auburn '97—Lic. by Montgomery Classis—Minneapolis, Minn. (Presb.)

Drake, Francis T. (1805-1867) 1844-1853—Rutgers '38—N. B. '41—Canastota.

DuBois, John (1812-1844) 1843-1845 and 1850-1854—Union '39—N. B. '42—Manheim, Cicero.

Dumont, Abraham H. (1800-1865) 1826—N. B. '26—Union Church.

Dunnewold, John W. (1821-1895) 1855-1868—Clymer and Mina.

Dunning, Edward O. (d1874) 1842-1845—Canajoharie.

Duryee, Isaac G. (1810-1866) 1859-1862—Union '38—Andover '41—Yale Div. '42—Amsterdam First.

Dyer, David (dec.) 1841-1843—Fultonville.

Dyke, Jacob (1860) 1903-1909—Hope '83—N. B. '86—Herkimer (1904)—Presb.—East Moriches, L. I.

Dyke, Chalmers P. (1869) 1900-1903—Rutgers '92—N. B. '95—Herkimer—Lowell, Mass.

Dysart, Joseph P. (1841) 1874-1879—Union '65—United Pres. Sem. '68—Glen—Milwaukee, Wis.

Dysslin, John H. (d1812) 1788-1812—St. Johnsville, Manheim, Indian Castle.

Edmonson, James (dec.) 1868-1886—Cicero, Mohawk.

Eliason, Harry A. (1880) 1914—Currytown, Sprakers—Currytown, N. Y.

Elmendorf, Joachim (1827-1908) 1853-1855 and 1862-1865—Rutgers '50—N. B. '53—Ithaca, Syracuse First.

Enders, Jacob H. (1834-1901) 1891-1901—Union '58—Princeton '61—Chittenango—also at Lysander 1866-1869.

Erler, John (1877) 1903-1906—N. B. '02—Cicero (Luth.) Rockwood, Pa.

Evans, C. Park—Thousand Isles (S. S.) 1889-1890—Watervliet, N. Y.

Evans, E.—Stated supply at Jamesville (Onondaga Co.) during 1836.

Faber, John P. (1878) 1906—N. B. '99—Auriesville (S. S.), Cranesville (S. S.)—Schenectady, N. Y.

Ferris, Isaac (1798-1873) 1820—Col. '16—N. B. '20—Missionary: Manheim, Oppenheim, Danube, Osquak and Herkimer Second.

Florence, Ephraim W. (1864) 1899-1904—Owasco Outlet, Currytown, Sprakers. Sidney, Nova Scotia (P. E.)

Fonda, Jacob D. (1793-1856) 1835-1842—Union '15—N. B. '19—Fonda.
Force, Frank A. (1850) 1896-1899—Hope '76—N. B. '80—Owasco Outlet—Mt. Ross, N. Y.
Forsyth, James C. (dec. 1898)—pastor of Interlaken 1870-1875 (Pres.)
Frazer, Thomas (1791-1884) 1840-1843—Currytown, Mapletown.
Frech, Henry—pastor at West Leyden and Point Rock 1886 and 1887.
Frederick, Elmer E. (Presb.) Supply at Mapletown 1913.
Froeligh, Peter D. (1782-1827) 1802-1807—Col. 1799—N. B. 1801—Sincock.
Furbeck, Howard R. (1878) 1901-1903—Union '97—N. B. '01—Amsterdam, Trinity—Annandale, N. J.
Furbeck, Philip (1832-1899) 1889-1892 and 1898-1899—Union '54—N. B. '59—Fonda, St. Johnsville.

Gardner, Hugh B. (1820-1874) 1860-1864—Yale '42—Princeton Sem. '49—Herkimer.
Garretson, Garrett I. (1808-1853)—Rutgers '29—N. B. '32—Lodi.
Garretson, John (1801-1875) 1859-1864—Union '23—N. B. '26—Canastota, Owasco Outlet.
Gates, Cornelius (d1863) 1856-1857—Amsterdam First.
Gebhard, John G. (1857) 1892-1900—Hope '78—N. B. '82—Herkimer—N. Y. City, N. Y.
Goetschius, Stephen G. (d1795) 1822-1824—N. B. '19—Manheim, Danube, Osquak, Canastota.
Grant, Jas. Edward (1872) 1906-1915—Westminster Theo. Sem. '00—Union Sem. '14—Fultonville—Delaware Water Gap, Pa. (Presb.)
Gregory, Oscar H. (1809-1885) 1831-1838—Amherst '28—Princeton Sem. and N. B. '31—Farmersville.
Gray, John (1799-1877) 1830-1832—Root (Currytown).
Gray, John (1792-1865) 1856-1857—Cicero.
Gros, Johannes D. (1737-1812) 1796-1800—Canajoharie, Stone Arabia.

Hageman, Andrew J. (1837-1912) 1863-1887—Rutgers '60—N. B. '63—Hagaman.
Haines, Francis S. (1857) 1884-1890—Princeton '78—Union Sem. '83—Canajoharie—Goshen, N. Y.
Hall, David B. (1812-1898) 1844-1848—Union '39—Princeton Sem. '41—Columbia and Henderson (Cong. S. S.). Also at Cleveland, N. Y. (1850-1853).
Hammond, Eben S. (1815-1873) 1854-1858—Rutger's '39—N. B. '42—Canajoharie, Columbia.
Hammond, Israel (b1791) 1831-1839 and 1847-1850—Owasco, Gorham.
Hammond, John W. (1819-1876) 1856-1859—N. B. '48—Mohawk.
Hangen, Jacob W. (1805-1843) 1832-1836—Columbia, Warren, Mapletown, Currytown.
Hansen, Maurice G. (1835-1904) 1887-1893—Rutgers '56—N. B. '59—Hagaman.
Harris, David T. (1846) 1891-1892—Manheim—West Copake, N. Y.
Hartley, Isaac S. (1830-1899) 1871-1889—N. U. Univ. '52—Union Sem. '54—Utica.
Hasbrouck, Jacob R. H. (1784-1854) 1814-1830—Canajoharie, Charleston, Mapletown, Currytown.
Hastings, Seth P. M. (d1876) 1855-1859—Hamilton '33—Auburn '37—Chittenango.

Heermance, Harrison (1813-1883) 1837-1840—Rutgers '34—N. B. '37—Currytown, Mapletown.

Henry, Jas. V. (1798-1873) 1846-1849—Central Col. N. J. '15—Princeton Sem. '21—Ithaca.

Hewlings, Geo. (Hulin, Geo.) (1804-1872) 1861—Union '26—Princeton Sem. '31—Ephratah (S. S.)

Hillyer, Asa—Missionary at Owasco Outlet 1790f—rom Orange, N. J.

Hoes, John C. F. (1811-1883) 1839-1845—Amherst '32—Princeton Sem. '35—Ithaca, Chittenango.

Hoffman, Abraham (1780-1856)—Pastor of Cato church 1831-1843.

Hogan, Jasper S. (1867) 1894-1896—Rutgers '91—N. B. '94—Glen—New Brunswick, N. J.

Hogan, Orville J. (1861) 1899-1909—N. B. '93—St. Johnsville—Closter, N. J.

Holden, Louis H. (1873) 1904—Yale '95—Col. '97—Union Sem. '98—Utica—Utica, N. Y.

Huntington, Henry S. (1828-1895) 1869-1870—Princeton '50—Andover and Princeton '54—Owasco Outlet (S. S.)

Huyler, Peter (1876) 1905-1914—N. Y. Univ. '98—Auburn '01—Syracuse Second—Rhinebeck, N. Y.

Hyde, Oren (1787-1873)—Middlebury '12—Princeton '25—Cicero (S. S.) 1839 (at Fayette 1833-1873).

Ingalls, Wilson (1809-1899) 1855-1864—Union '36—Owasco.

Irish, Edward B. (1886) 1913—Union '10—N. B. '13—Fultonville—Fultonville, N. Y.

Ivey, Robert (1862) 1903-1905—Auburn '96—Owasco, Atlanta, Ga.

Johnson, William (dec.)—At Owasco 1835-1865—("Wyckofite").

Jones, Nathan W. (1820-1876) 1853-1854—Rutgers '50—N. B. '54—Cleveland (S. S.)

Jones, Nicholas (d1839) 1816-1820—Sharon and New Rhinebeck.

Jones, Thomas W. (1843-1909) 1870-1882—Rutgers '64—N. B. '67—Fonda.

Jukes, Charles (1788-1862) 1830-1834 and 1838-1850—Glen, Auriesville, Ephratah, Stone Arabia.

Kasse, A. K. 1851-1864—Pastor at Pultneyville and Buffalo (Holland).

Ketchum, Isaac S. (1796-1836) 1822-1840—N. B. '21—Salisbury, Manheim, Danube, Stone Arabia, Ephratah, Columbia, Herkimer.

Keerl, Julius J.—Was stated supply at West Leyden in 1889.

Kinney, Chas. W. (1858) 1893-1899 and 1906-1911—St. Johnsville, Mohawk—Schuylerville, N. Y.

Kip, Francis M. (1839-1911) 1870-1883—Univ. N. Y. '64—N. B. '67—Fultonville, Auriesville.

Knieskern, Joseph (1810-1895) 1845-1895—Rutgers '38—N. B. '41— St. Johnsville, Manheim, Indian Castle.

Knight, Richard W. (1794-1873) 1841-1873—Owasco Outlet, Cato, Lysander, Wolcott.

Knox, Charles E. (1833-1911) 1861-1862—Hamilton '56—Auburn '57—Union Sem. '59—Utica (S. S.)

Knox, John P. (1811-1882) 1841-1844—Rutgers '30—N. B. '37—Utica.

Krum, Josephus D. (1833) 1861-1865—Rutgers '58—N. B. '61—Florida—Ottawa, Kan. (P. E.)

Kyle, Joshua R. (1833) 1881—Miami '59—Xenia Sem. '63—Amsterdam First—Amsterdam, N. Y.

Labagh, Isaac (1764-1837) 1801-1811-1813--1814, 1822-1826—Canajoharie, Stone Arabia, Sharon, New Rhinebeck.

Lane, Gilbert S. (1828-1896) 1866-1881—Rutgers '51—N. B. '54—Florida.

Lansing, John A. (1824-1884) 1845-1848—Union '42—N. B. '45—S. S. at Day, Canajoharie.

Lansing, John G. (1851-1906) 1877-1879—Union '75—N. B. '77—Mohawk.

Lansing, Raymond (1873-1903) 1897-1903—Union '94—N. B. '97—Glen.

Lappius, John C. (d1765)—Pastor at "Sand Hill" church 1770-1774.

Lawrence, D. W.—S. S. at Cicero 1874 and 1875.

Lawrence, Egbert C. (1845) 1883-1886—Union '69—Princeton Sem. '75—Auburn '76—Thousand Isles—Schenectady, N. Y.

Lawsing, Sidney O. (1846) 1882-1883—Rutgers '74—N. B. '79—Glen—Catskill, N. Y.

Lehman, F. V. W. (1870) 1899-1902—N. B. '99—Columbia—Delmar, N. Y.

Leland, Hervey D. (1862) 1888-1912—Yale '85—Union Sem. '88—Owasco Outlet—Utica, N. Y.

Lloyd, Aaron (1817-1905) 1846-1847—Rutgers '42—N. B. '45—Gorham.

Lockwood, John H. (1848) 1871-1873—Williams '68—Princeton '71—Canastota—Springfield, Mass.

Lodewick, Edward (1846-1909) 1872-1875—Rutgers '69—N. B. '72—St. Johnsville.

Lonsdale, Wm. J. (1889) 1904-1910—Hamilton '01—Auburn '02—Union Sem. '04—Fonda.

Lord, Daniel (1822-1899) 1851-1856 and 1860-1865 and 1878-1899—Univ. Penn. '44—N. B. '47—Henderson, Fort Herkimer.

Loucks, Joel (1853) 1896—Rutgers '81—N. B. '84—Stone Arabia (S. S.) in 1895—Canajoharie, N. Y.

Maar, Chas. (1864) 1892-1900—Rutgers '89—N. B. '90—Auburn '92—Owasco Outlet, Syracuse Second—Albany, N. Y.

Mabon, Wm. A. V. V. (1822-1892) 1844-1846—Union '40—N. B. '44—Buffalo.

Mallery, Chas. G. (1869) 1890-1904—Rutgers '96—N. B. '99—Syracuse Second—Bedminster, N. J.

Mandeville, Garrett (1775-1853) 1798-1802—N. B. 1796—Caroline, Six Mile Creek.

Mandeville, Henry (1804-1858) 1831-1849—Union '26—N. B. '29—Geneva, Utica.

Manley, John (1810-1871) 1831-1833—Rutgers '28—N. B. '31—Manheim.

Mann, Alexander M. (1808-1893) 1831-1837—Rutgers '27—N. B. '30—Ithaca.

Manton, Daniel E. (1811-1841) 1836—Amherst '31—Andover & Princeton '32-'35—Chittenango.

Markle, Josiah (1829-1898) 1870-1872—Rutgers '53—N. B. '57—Maple-town.

Marcellus, Aaron A. (1799-1860) 1830-1831—Union '26—N. B. '30—Lysander.

Matthews, Algernon (1841-1885) 1876-1879—Elizabeth Col. (Ger.)—N. B. '75—Manheim.

Mattice, Abram (1833-1904) 1871-1879—Rutgers '58—N. B. '62—Fort Plain (S. S.)

McAdam, Hugh P. (1837) 1871-1884—Lodi—Saugerties, N. Y.

McCullum, Edward A.—1891-1899—Fort Plain—Castleton, N. Y.

McDowell, Robert (1760-1841)—Served the Duanesburgh Dutch church 1800.

McFarlane, James (d1871) 1845-1848—Canajoharie (student supply).

McKinley, Geo. A. (1847) 1876-1877—Auburn '77—Owasco Outlet—Salem, Ore.

McLean, Chas. G. (dec.) 1844-1853—Fort Plain.

McNeil, Archibald—Owasco 1823—1824 (S. S.) Ovid (Seceder) 1838-1868.

Mead, Cornelius S. (1818-1879) 1849-1859—Union '41—Auburn '44—Herkimer.

Merwin, Miles T. (1802-1865) 1862—Yale '28—Union Sem. '41—Princeton Sem. '42—Ephratah (S. S.)

Messler, Abraham (1800-1882) 1824-1828—Union '21—N. B. '24—Ovid.

Meeker, Edward J. (1867) 1899-1903 and 1910—Rutgers '96—N. B. '99—Mohawk, Fort Herkimer (S. S.), Glen, Auriesville (S. S.)—Supplied Ephratah and Stone Arabia—Lodi—Lodi, N. Y.

Meyers, Abraham (1801-1886) 1830-1831 and 1837-1844 and 1843-1852—Union '27—N. B. '30—St. Johnsville (2), Manheim.

Michael, Daniel (1810-1865) 1836 and 1840-1847 (w. c.)—Rutgers '33—N. B. '36—Licensed by the Montgomery Classis.

Middlemas, Jasper (dec.) 1844-1847—Mapletown and Currytown (S. S.)

Mills, Henry (1786-1867)—Auburn Prof. 1821-1854—Princeton 1802—Owasco Outlet (S. S.)

Milne, Charles (1820-1882) 1849-1853—Rutgers '42—N. B. 45—Hagaman.

Minor, Albert Dod (1850-1910) 1879-1910—Rutgers '76—St. Johnsville, Mohawk, Fort Herkimer.

Minor, John (1814-1890) 1873-1886—Rutgers '42—N. B. '45—Amsterdam First, Manheim, Currytown, Mapletown, Sprakers, Herkimer, Cranesville (S. S.)

Moelling, Peter A.—Pastor of Naumburgh and New Bremen 1880-1884.

Morris, Jonathan F. (1801-1886) 1824-1832—N. B. '24—Glen, Charleston, Ephratah, Stone Arabia, Herkimer Second, Ford's Bush, Osquak.

Morse, A. G.—Stated supply at Cato during 1857-1859.

Moule, John (dec.) 1839-1841—Rutgers '34—Princeton '37—Owasco Outlet.

Mulford, Henry D. B. (1859) 1889-1897—Rutgers '81—N. B. '85—Syracuse First—Upper Red Hook, N. Y.

Muller, John (1826-1910) 1854-1857—Rutgers '51—N. B. '54—Woolcot.

Murphy, James (1788-1857) 1834-1843 and 1853-1857—N. B. '14—St. Johnsville, Manheim, Mohawk, Herkimer, German Flatts, Frankfort, Columbia.

Murphy, J. Harvey (1882) 1912—Rutgers '06—N. B. '09—Amsterdam Trinity—Amsterdam, N. Y.

Murray, Chester P. (1845) 1886—Princeton '72—Princeton Sem. '75—Lodi—Cleveland, O.

Myers, Alfred (1844-1915) 1877-1878—Williams '66—N. B. '68—Princeton Sem. '69—Union Sem. '70—Owasco.

Nasholds, Wm. H. (1850) 1880-1887—Rutgers' 76—N. B. '79—Geneva, Interlaken—Schenectady, N. Y.
Nelson, Sybrandt (Presb.) Supplied Mapletown 1907-1912.
Nevius, Elbert (1808-1897) 1835-1836—Rutgers '30—N. B. '34—Arcadia.
Nott, Charles D. K. (1833-1904) 1859-1864—Union '54—Union Sem. '56—N. B. '59—Mohawk.
Nott, John (1801-1878) 1861-1878—Union '23—Andover '25—Princeton Sem. '26—Auriesville (S. S.)

Oppie, John (1854-1880) 1878-1879—Rutgers '74—N. B. '78—Geneva.
Ostrander, Stephen (1769-1845) 1792-1793—N. B. 1792—Missionary in Mohawk Valley.

Paige, Winslow (1768-1838) 1808-1814—Dartmouth and Brown—Florida, Stillwater, Blenheim.
Palmer, Chas. L. (1869) 1897-1899—N. B. '94—Ephratah, Stone Arabia—Marlboro, N. J.
Palmer, Frederick W. (1860) 1888-1893—Hamilton '81—Auburn '88—Interlaken (S. S.)—Auburn, N. Y.
Palmer, Sylvanus (1770-1846) 1818-1822—Fonda's Bush, Middletown, Veddersburgh.
Parsons, Andrew (1830-1900) 1864—Williams '57—Auburn '60—Columbia (S. S.)
Paulison, Christian Z. (1805-1851)—N. J. Col. '22—N. B. '26—Glen ("Wyckofite").
Pearse, J. Lansing (1829-1898) 1856-1860—Union '49—Princeton Sem. '56—Hagaman.
Pearse, Richard A. (1849) 1873—Rutgers '70—N. B. '73—Florida—Minaville, N. Y.
Peeke, Alonzo P. (1835)-1900) 1865-1872—Rutgers '59—N. B. '62—Owasco.
Peeke, George H. (1833-1915) 1872-1875—Rutgers '57—N. B. '60—Owasco.
Pepper, John P. (1809-1883) 1837-1845—Fort Plain, Henderson (Warren).
Perkins, Frederick (1865) 1909—Hamilton '89—Princeton Sem. '92—St. Johnsville, Lodi—St. Johnsville, N. Y.
Perrine, Matthew La Rue (1777-1836)—Princeton Col. 1797—Prof at Auburn 1821-1836—Owasco Outlet (S. S.)
Peters, Joseph D.—1898-1910—Canajoharie, Hoboken, N. J.
Petrie, Jeremiah L. (1825-1910) 1836-1870—Union '46—Auburn '49—Ilion, Herkimer.
Pick, D. C. A. (d1802) 1788-1800—Stone Arabia, German Flatts, Sand Hill, Herkimer.
Pitcher, John H. (1806-1879) 1831-1833—Union '27—N. B. '30—Herkimer Second.
Porter, Chas. F. (1861) 1888-1904—Hamilton '84—Auburn '87—Lodi—Albany, N. Y.
Powell, Enoch R. of Scotia (Baptist) at Cranesville (S. S.) 1914.

Quaw, James E. (1800-1845) 1829-1830—N. B. '28—Lysander (Missionary).
Quick, A. Messler (1839) 1864-1871—Rutgers '60—N. B. '64—Amsterdam First—Brooklyn, N. Y.

Quick, John J. (b1817) 1855-1871—N. B. '39—Currytown, Mapletown, Fort Herkimer.

Quinn, Robert A. (1803-1853) 1833-1835—N. B. '33—Fonda.

Rawls, John (d1797) 1820-1823—N. B. '19—Columbia.

Raymond, Henry A. (1804-1877) 1831-1833—Owasco.

Reiner, John H.—Pastor at West Leyden and Point Rock 1882-1885—Brooklyn, N. Y.

Renskers, Garret J. (1818-1893) 1868-1880—Clymer.

Richard, Jas. (1767-1843)—Yale 1749—Auburn Prof. 1823-1843—Owasco Outlet (S. S.)

Riggs, Alexander B. (1842) 1870-1876—Washington and Jefferson '63—Auburn '69—Union Sem. '70—Fort Plain—Auburn, N. Y.

Robb, John (dec.) 1844-1845—Ephratah (S. S.)

Robertson, Samuel (1784-1869) 1836-1839—Williams '12—Princeton Sem. '15—Canajoharie.

Rockwell, George (1821-1897) 1854-1877—N. B. '51—Thousand Isles.

Rodger, John A. (b1855) 1897-1900—Syracuse '91—Auburn '94—Owasco—Skaneateles, N. Y.

Rogers, Leonard (1803-1838) 1832-1838—N. B. '32—Catlin, Owasco Outlet.

Rogers, Samuel J. (1832-1910) 1876-1879—Rutgers '59—N. B. '62—Fort Plain. Also at Geneva 1865-1872.

Romaine, Benj. F. (1820-1874) 1859-1862—Rutgers '42—N. B. '45—Canajoharie.

Romeyn, James (1797-1859) 1850-1851—Col. '16—N. B. '19—Geneva.

Romeyn, Thomas, Jr. (1777-1857) 1800-1806—Union 1797—N. B. 1798—Florida.

Romeyn, Thomas, Sr. (1729-1794) 1772-1794—Col. N. J. 1750—Fonda.

Roof, Garret L. (1810-1891) 1847-1855—Union '31—Auriesville, Glen, Amsterdam First.

Root, Oren (1838-1907) 1890-1907—Hamilton '56—Utica.

Rouse, Peter P. (1798-1832) 1822-1828—Union '18—N. B. '21—Florida.

Ruhl, Frederick (1847-1904) 1891-1895—Rutgers '72—N. B. '84—Cicero, Manheim.

Ryerson, Abram G. (1817-1887) 1843-1846—Rutgers '39—N. B. '42—Gorham.

Sangree, Henry H. (1857) 1888-1893—Mercersburg 80—Union Sem. '83—Currytown, Mapletown—Philadelphia, Pa. (P. E.)

Sargent, Cassius J. (1869) Apr., 1910-Dec., 1910—Aubuprn '01—At Owasco 1905-1910—Liverpool, N. Y.

Sauerbrum, Louis F. (1877) 1904-1905—Bloomfield '97—Princeton '00—Glen—Chester, N. J.

Schenck, John V. N. (1842-1871) 1865-1867—Rutgers '62—N. B. '65—Owasco Outlet.

Schenck, John W. (1825-1881) 1855-1863—Rutgers '45—N. B. '49—Ithaca.

Schenck, Martin L. (1817-1873) 1853-1857—Rutgers '37—N. B. '40—Fort Plain.

Schermerhorn, Cornelius D. (1780-1830) 1803-1830—Union 1797—N. B. 1803—Schoharie Kill.

Schermerhorn, John F. (1786-1851) 1816-1827—Union 1809—Upper Schoharie (Middleburgh).

Schlieder, Albert H. (1869) 1896—Rutgers '93—N. B. '96—Hackensack, N. J. Licensed by Montgomery Classis.

Schlieder, Frederick E. (1838-1915) 1865-1872 and 1890-915—N. B. '65—West Leyden.

Schmitz, William (1857) 1892-1901—Rutgers '81—N. B. '84—Fultonville—Bushkill, Pa.

Schoeffler, J. D. (dec.) 1804-1819—Schoharie.

Schoonmaker, Richard L. (1811-1882) 1880-1882—Rutgers '29—N. B. '32—Glen.

Schuyler, Johannes (d1799)—Supplied German Flatts and Stone Arabia (1745-1756).

Searle, Jeremiah (1836-1913) 1866-1868—Rutgers '55—N. B. '58—Syracuse First.

Seeley, Amos W. (1805-1865) 1831-1836—Union '28—Princeton Sem. '31—Frankfort. Also at Cicero 1840-1845.

Seibert, George G. (1867) 1906—N. Y. Univ. '89—N. B. '92—Hagaman, Owasco—Owasco, N. Y.

Shaw, John F. (1844) 1868-1870—Rutgers '65—N. B. '68—Lysander, Athens, Pa.—Afton, N. Y.

Shelland, Wm. H.—Pastor at Columbia 1895-1899.

Slingerland, Elbert (1800-1875) 1855-1856 and 1860-1862 and 1865-1875—N. B. '24—Chittenango, Mohawk, Hagaman.

Smith, Chas. W. (1883) 1913—Rutgers' 10—N. B. '13—Lawyersville, N. Y. Licensed by the Montgomery Classis.

Smith, Henry (1863) 1901—Friends Sem. '88 (Cong.) Cicero, Glen—Rifton, N. Y. (W. C.)

Smith, William H. (d1880) 1866-1871—Union '63—Ephratah, Tillaborough.

Snyder, Benj. F. (1826-1889) 1855-1856—Rutgers '46—N. B. '49—Arcadia.

Snyder, Henry W.—S. S. at Frankort, Schuyler, Herkimer Second (1829-1831).

Southard, James L. (1844-1906) 1869-1881—Rutgers '66—N. B. '69—Wolcott.

Spinner, John P. (1768-1848) 1801-1848—German Flatts, Herkimer.

Stanbrough, Rufus M. (1832-1905) 1861-1885—Rutgers '58—N. B. '61—Indian Castle, Manheim, Columbia, Stone Arabia.

Stanton, Royal A. (1886) 1914—Rutgers '09—Western Theo. Sem. '14—Ephratah, Stone Arabia—Ephratah, N. Y.

Stark, Jedediah L. (1793-1864) 1838-1862—Buel, Columbia, Mohawk, German Flatts, Frankfort.

Stevenson, James B. (1798-1864) 1827-1854—N. B. '27—Lysander, Florida.

Strong, Thomas (1824-1890) 1866-1890—Union '41—Ithaca, Geneva (S. S.)

Stryker, Herman B. (1794-1871) 1822-1834—Johnsburg, Warrensburg, Amsterdam, St. Johnsville.

Stube, Charles F. (1886) 1913-1914—Hamilton '10—N. B. '13—Licensed by the Montgomery Classis. Missionary in India.

Swick, Minor (1829) 1861-1871—Rutgers '58—N. B. '61—Cato—Flushing, N. Y.

Swits, Abram J. (1785-1878) 1821-1822—Union '17—N. B. '20—Missy. in Classis. Supplied Amsterdam First July, 1857-July, 1859 and Nov., 1862-Aug., 1863.

Talmage, J. R. (1808-1879) 1860-1869—Col. N. J. '26—N. B. '29—Chittenango.

Talmage, T. DeWitt (1832-1902) 1859-1862—Univ. N. Y. '53—N. B. '56—Syracuse First.

Tarbell, John G. (1794-1880) 1830-1840—Harvard '20—N. B. '25—Owasco Outlet, Caroline.

Taylor, Chas. F. (1872) 1906-1909—Princeton Sem. '95—Union Sem. '96—Herkimer—Greenwich, Ct.

Taylor, Hutchins—Stated supply at Chittenango Nov., 1828—May, 1830.

Ten Eyck, Conrad (1756-1844) 1799-1844—N. B. 1799—Amsterdam, Mayfield Fonda's Bush, Owasco, Owasco Outlet (w. c. 1826-1844).

Thatcher, Charles O. (1842) 1880-1887—Union '64—Princeton Sem. '67—Chittenango—Bachellerville, N. Y.

Thatcher, Daniel—Missionary from Orange, N. J. at Owasco Outlet before Brokaw (cf).

Thomson, John A. (1857) 1887-1891—Rutgers '84—N. B. '87—Sprakers, Mapletown, Stone Arabia, East Palatine—Middleburgh, N. J.

Thyne, Joseph B. (1830-1910) 1899-1910—Union '58—Xenia Sem. '61—Glen.

Todd, Augustus F. (1826-1907) 1858-1865—Rutgers '55—N. B. '58—Athens, Pa.

Toll, John C. (1780-1849) 1803-1822—Union 1799—N. B. 1801—Canajoharie, Mapletown, Westerlo.

Turner, Wm. E. (1810-1893) 1841-1848 and 1862-1866—Rutgers '38—N. B. '41—Arcadia.

Unglaub, Henry (1857) 1884-1888—Bloomfield Sem. '80—Naumburgh and New Bremen.

Van Allen, Ira (1846) 1890—Rutgers '73—N. B. '76—Owasco, Mohawk—Owasco Outlet (S. S.) Syracuse, N. Y.

Van Arsdale, Elias B. (1869) 1893-1909 Rochester Cl.) 1910—Interlaken—Interlaken, N. Y.

Van Arsdale, Jacob (1808-1871) 1850-1864—Rutgers '30—N. B. '33—Tyre.

Van Benschoten, Wm. B. (1835-1880) 1872-1880—Rutgers '61—N. B. '64—Ephratah, Stone Arabia.

Van Buren, John M. (1811-1892) 1842-1851—Union '35—Auburn '38—Fultonville.

Van Buren, Peter (d1832) 1805-1814—Union 1802—Charleston First.

Van Burk, John (1863) 1895-1902—Oberlin '91—Johnstown—Swanton, Vt.

Van Derveer, Ferdinand H. (1841-1881) 1823—Union '20—N. B. '23—Ovid.

Van Derveer, John (1880-1878) 1822-1823—Col. N. J. '17—N. B. '22—Mapletown, Canajoharie, Oppenheim.

Van Doren, David K. (1841-1908) 1869-1873—N. B. '67—Currytown, Sprakers.

Van Doren, John Addison (1815-1886) 1866—Lodi.

Van Doren, John H. (1837-1898) 1876-1882—Rutgers '59—N. B. '64—Tyre.

Van Dyck, Alexander S. (1858) 1915—Col. City N. Y. '79—N. B. '82—Syracuse, Second—Syracuse, N. Y.

Van Dyck, Lawrence H. (1807-1893) 1861-1867—Amherst '30—Auburn '33—Stone Arabia.

Van Hee, Isaac J. (1868) 1897-1905—Rutgers '93—N. B. '96—Thousand Isles, Fultonville—Detroit, Mich.

Van Horne, Abram (1763-1840) 1795-1840—Fonda (Caughnawaga).

Van Horne, David (1837-1867)—Union '64—N. B. '67—Theo. Sem. Refd. U. S.—Dayton, O. Licensed by Montgomery Classis.

Van Keuren, Benj. (1800-1865) 1824-1825—N. B. '24—Charleston Second, Mapletown, Westerlo (Canajoharie).

Van Kleek, Richard D. (1800-1870) 1834-1835—Union '22—N. B. '25—Canajoharie.

Van Liew, John C. (1806-1861) 1850-1856—N. B. '32—Ephratah, Stone Arabia.

Van Neste, Geo. J. (1822-1898) 1875-1878—Rutgers '42—N. B. '46—St. Johnsville. Also at Lodi 1853-1865.

Van Nest Rynier (1739-1813) 1793-1813—Schoharie.

Van Olinda, Douw (1800-1858) 1825-1831 and 1844-1858—N. B. '24—Johnstown, Mayfield, Union, Palatine, Mapletown, Sprakers, Fonda.

Van Slyke, Evert (1862-1909) 1876-1885—Rutgers '62—N. B. '65—Syracuse First.

Van Vechten, Samuel (1796-1882) 1823-1824 and 1841-1844—Union '18—N. B. '22—Johnstown, Mapletown, Mayfield, Fonda's Bush, Union, Fort Plain.

Van Vranken, Adam H. (1824-1880) 1851-1865—Rutgers '48—N. B. '51—Glen.

Van Vranken, Francis V. (1835) 1866-1874 and 1882-1892—Union '58—N. B. '61—Glen, Fultonville. Also at Lysander 1861-1866—Albany, N. Y.

Van Zandt, Benj. (1809-1895) 1862-1869—Union '33—Auburn '36—Canajoharie, Sprakers.

Van Zee, Chas. W. (1867-1903) 1900-1901—Rutgers '90—N. B. '93—Amsterdam, Trinity.

Vaughan, Jonah W. (1851-1913) 1884-1889—Rutgers '78—N. B. '81—Owasco.

Veenhuizen, A. B. (1814-1895)—Pastor at Pultneyville 1853-1885.

Verbeck, Guido F. (1830-1898) 1898—Auburn '59—(cf Owasco).

Vermilye, Ashbel G. (1822-1905) 1863-1871—N. Y. Univ. '40—N. B. '63—Amsterdam First.

Voorhees, Henry V. (1826-1897) 1851-1852—Rutgers '47—N. B. '50—Geneva.

Wack, Charles P. (1807-1866) 1831—N. B. '29—Caroline.

Wack, John J. (1774-1851) 1803-1817—Stone Arabia, "Sand Hill," Ephratah, Stone Arabia (Preached 14 years after being dropped.)

Wales, E. Vine (1816-1878) 1850-1861—Oneida Inst. '39—Auburn '43—Sprakers.

Ward, John W. (1801-1859) 1824-1831—Col. N. J. '21—Princeton Sem. '23—Union (Chenango) Presb.

Warnshuis, Henry W.—1877-1880—Pastor at Naumburgh, New Bremen, West Leyden—Port Royal, Va. (Presby.)

Warren, Ulysses Grant (1872) 1915—Syracuse '96—Columbia—Yale '99—Syracuse, First—Syracuse, N. Y.

Watson, Thomas G. (1836-1900) 1861-1869—Hobart '57—N. B. '61—Cato, Woolcot.

Weber, Jacob 1871-1879—Mina, West Leyden—Yonkers, N. Y.

Weidman, Paul (1788-1852) 1820-1826 and 1837-1852—Union '18—N. B. '20—Schoharie, Manheim.

Weidner, David C. (1877) 1902-1905—Rutgers '99—N. B. '02—Hagaman—Ridgewood, N. J.

Wells, Ransford (1805-1899) 1830-1833 and 1857-1868—Rutgers '27—N. B. '30—Fultonville, Canajoharie.

Welles, Theodore W. (1839) 1865—Rutgers '62—N. B. '65—Paterson, N. J. Licensed by the Montgomery Classis.

Wessels, Peter A. (1841) 1882-1884 and 1903—Williams '76—Drew '78—Auburn '79—Columbia, Auriesville (S. S.)—Amsterdam, N. Y.

Westervelt, John P. (1816-1879) 1858-1859—Rutgers '37—Ephratah.

Westfall, Benj. B. (1798-1844) 1827-1828 and 1838-18-44—Union '23—N. B. '26—Owasco Outlet, Stone Arabia, Ephratah.

Whitbeck, John (1812-1888) 1849-1850—Rutgers '37—N. B. '40—Arcadia, Caroline, Henderson.

Whitbeck, Richard M. (1838) 1863-1866—Rutgers '59—N. B. '62—Mapletown. At Tyre 1865-1868—Lenox, Mass.

Whitney, Wm. W. (d1903) 1886-1889—Ephratah (cf).

Wiley, Charles (1810-1878) 1845-1855 and 1859-1865—Princeton '31—Auburn '35—Yale Div. '36—Utica.

Williams, Melanchton B.—Col. N. J. '14—Pastor at Lysander 1834-1837.

Williams, Richard R. (1843-1915) 1870—Union Sem. '70—Canajoharie.

Willoughby, Henry C. (1866) 1904-1915—N. B. '96—Fort Plain—Fort Plain, N. Y. (After February 1, 1916, Schenectady, N. Y.)

Wilson, Frederick F (1831-1910) 1870-1872—Rutgers '58—N B. '62—Mohawk. Also at Cato 1872-1873.

Wilson, Peter Q. (1831-1902) 1882-1889—Rutgers '58—N. B. '61—Ephratah, Cranesville.

Winfield, Aaron Burr (1815-1856) 1844-1851—Owasco Outlet.

Wortman, Denis (1836) 1880-1883—Amherst '57—N. B. '60—Fort Plain—East Orange, N. J.

Wurts, Wm. A. (1838) 1863-1868 and 1871-1816 and 1893-1901—Lafayette '59—N. B. '62—Canastota, Lysander, Hagaman—Sharon Springs, N. Y.

Wyckoff, Garret (1855) 1885-1887—Rutgers 8'1—N. B. '84—Currytown—Red Bank, N. J.

Wynkoop, Richard (1798-1842 1826-1827—Col. '19—N. B. '22—Cato.

Yates, Andrew (1772-1844) 1828-1835—Yale 1793—N. B. 1796—Chittenango.

Zabriskie, Albert A. (1843) 1868-1869—Rutgers '65—N. B. '68—Interlaken—Bloomington, N. Y.

Zabriskie, Francis N. (1832-1891) 1863-1866—N. Y. Univ. '50—N. B. '55—Ithaca.

Reformed (Dutch) Church Historical Notes

Church Emblem



The seal of the Reformed Church in America dates back to 1556, and is built upon the seal or shield of Prince William of Orange, the leader of the Reformation in the Netherlands. The present shield goes back to its official use in 1826, when the pillars were added to give it an ecclesiastical bearing. The stars at the top of these pillars suggest the heavenly life. The motto on the top ribbon is Latin and means, "Without the Lord all is Vain," while the nether ribbon is in Dutch, meaning, "Union makes Strength." The various armorial bearings on the three shields originate from the fact that the Princes of Orange were also lords of other principalities. When a number of Provinces came under one leadership the right to make use of the emblem of all centered in one person. Thus we have on the large shield the four shields of Nassau, Katzenelnbogen, Vianden, and Dietz. On the small shields at the centre, composing the second shield, are those of the united provinces of Cahlons and Orange, while the very smallest shield, which is divided into squares, is there by the reason of the marriage of Jane of Geneva to one of the princes of Orange. It is interesting to note that the first quarter of the large shield bears the arms of Nassau, the capital of which was the birthplace of William the Silent, Prince of Orange. It has a lion rampant, surrounded by seventeen billets, representing, it is said, the union of the ten states of the Netherlands with the seven states of Holland, under the rule of William. The princes of Orange received a recognition from the Emperor, Charles V, which permitted them to place the Imperial crown above the helmet, which is the emblem of bravery in time of war. The Coat of Arms is now the accepted emblem of the denomination. The armorial device fittingly recalls the glorious work of William the Silent, founder of freedom. Its Latin motto reminds the church of its entire dependence on Almighty God, while its Dutch motto bespeaks man's needed help, and its pillars direct our thots to the stars and beyond them to the hills from whence cometh our help.

The Dutch Church in the Mohawk Valley

The Reformed Church in America is the oldest evangelical body on the western hemisphere. As the pioneer, therefore, of those doctrines, and form of government, believed to be the most in harmony with the Scriptures, and the American constitution, she occupies a unique place in the annals of the States. While the Holland Dutch first came to the New World in 1609, and at once established

their church and school, it is noteworthy that all elements of the Reformed churches of the American continent—from France and Switzerland, and the German Palatinate—the churches of the Reformed faith established in Virginia (at times meaning the Atlantic coast lands), and Maryland, and Pennsylvania—all turned to the Classis of Amsterdam (Holland) for men and money. The archives of this Classis, from 1582 to 1816, contain a voluminous correspondence from all these fields. From 1609 to 1664 the religion of the Dutch church was the recognized religion of the country. Even up to 1693 it was the most respected of all of the denominations because of its Christian tolerance and charity to all. In 1693 the Colonial Assembly of New York passed an act whereby the Protestant Episcopal church became the religion known to the law, and from 1693 to 1776, besides supporting its own ministry, the Dutch church was forced to contribute to the support of the church of England. In prior years the Dutch churches were always accessible to the clergy of the English church who conducted the Anglican services in them. The act of the New York Colonial Assembly was the result of the alliance of the Church of England with the Royal Cause. As a secondary result it was the rebellion of the colonists to the church of England that ensued in the rebellion of the colonies against the English government. It was not so much a religious as a political rebellion. The church of England wanted a hierarchy in America under foreign domination, and in New York and Virginia was as intolerant as in the mother country. When the Revolution broke out every clergyman of the established church in New York, New Jersey and New England was an out-and-out Tory, and this was probably true of all the other colonies. It was due to their inherited reverence for distinction of rank. In New York the antagonism was so great that in a sense the Revolution was a religious war, the members of the established church being loyalists and the dissenters all whigs. Altho Washington was a member of the Church of England all his army chaplains were dissenters, and thro the war he attended their meetings. After the war all this was changed.

The development of the Dutch church in New Netherlands, as Manhattan was first called, is an interesting story. The church was organized in 1628 by Rev. Jonas Michaelius, and a small structure built within the Fort at the lower end of what is now New York City. The first minister at Fort Orange or Beverwyck (Albany) was Johannes Megapolensis, who arrived in 1642. He was the first Protestant missionary among the Indians in America, antedating John Eliot's work in New England by several years. He learned the Mohawk language, regularly preached to them, received them as members into his church, and was on the friendliest terms with them, both in their tepees and in his own home. In the Mohawk valley proper the first settement of the church was at Schenectady, an out-station of the Albany church from 1662 to 1670, when the first definite organization there is recorded. The first established minister at Schenectady was Rev. Petrus Tesschenmacher (1684-1690), a graduate of Utrecht, who was killed at the burning of Schenectady by the French and Canadian Jesuits on February 8, 1690. Schenectady was the most remote settlement from Albany at this time, being founded by Arent Van Corlear in 1662. For a hundred years the little congregation at Schenectady was exposed to the ravages of the French and

Canadian fanatics, twice suffering almost total extinction. For a century the street now called "State," under whose pavements lies the dust of the early settlers, was called after 1690 the "Street of the Martelaers" (Martyrs). In other Notes we have spoken of the Iroquois, the efforts made to educate and evangelise the Indians, the various missions among the Amerind, and in the main portion of the book the work of the churches west of Schenectady. Ten years after the first massacre there the Rev. Barnardus Freerman, for so he wrote his name, became pastor of the church, and did a great work among the Mohawks, especially. He remained six years, but so great was his kindness and so successful his work among the Indians, that five years later we find the Mohawks petitioning the Governor of the Province for his return to their castle. For some reason the treatment accorded the Dutch ministers by these Aborigines was far different from that given to the Jesuit priests. The first church building at Schenectady was destroyed in 1690, the second, built in 1703, was converted into a fort in 1734; the third, built of stone, as its predecessors, had the high pulpit and sounding board, raised seats for the men, lowly ones for the women. For eighty years this building was used, when in 1814 a fourth structure was built of brick, which was burned in the fire of August, 1861, when the present edifice, one of the finest in the country, was constructed. The ministers of this church often itinerated in the Mohawk valley.

Reformed Church in America—Doctrine, Confession, Custom

The Reformed Church in America is a product of the European revival known as the Reformation. Other articles in this book speak of its history in general, and in the Mohawk Valley in particular, and of its progress or development in America. In this note we want to refer, very briefly, to its doctrine, its confession, and its customs. The basic belief or creed of the Church is to be found in the Word of God, which is its rule of faith and conduct. Other expressions of faith are accepted merely as guides for the culture of the individual soul or as aids toward the administration of the kingdom of God in the church. A trinity-statement of belief forms the ground-work of the doctrines and confessions of the church.

The Belgic Confession, formed in 1561, puts in an orderly fashion our belief in God, the Trinity, Faith, the Church, Salvation thro Christ, and the Judgment. Since 1619 it has been tenaciously adhered to by the Reformed Church in America. While Calvanistic in its conceptions of the truth, its focus is on Jesus Christ, the world's Saviour, Who alone can impart the divine life.

The Canons of Dort is an after-growth of the controversy that ensued the adoption of the other two—the church's interpretation of the Confession and Catechism. It dates back to 1618 when representatives of the Reformed Church of Europe met at Dordrecht to define more clearly certain statements of the Belgic Confession. What is generally known as the "Five Points of Calvanism" was the result of this conference, and was adopted, later, by the Reformed Church in America. In these Canons of Dort is expressed the firm belief of the Reformed Church in God's absolute sovereignty, in man's original sin which can only be done away with by divine regeneration,

in the necessity of the atoning sacrifice of Jesus, and in God's plan of salvation.

The customs of the Reformed Church in America are, mainly, peculiar to its organization, settled fixtures of its constitution and forms of worship. The General Synod has oversight of the administration and worship, the latter being semi-liturgical. Consequent with the changing years and the varied environment of the church, the Constitution, as well the forms of worship have undergone change, yet there has always been a reverent deference paid to the originals, and any change has always first received the approval of the entire church. Among the usages made prominent in the Church is the established order of worship, including the responsive reading of the Psalter and Commandments, and the use of the Lord's Prayer and Apostles Creed. For three centuries now the ministry, besides declaring their belief in and acceptance of the doctrines of the church, have obligated themselves to preach on the Heidelberg Catechism. The elders who have the spiritual oversight of the church often sit together near the pulpit, visit the congregation with the minister and must always be present when the sacraments are conducted. The entire service or worship of the church is centered in the sacraments, the Lord's Supper and Baptism, regarded as signs and seals of Christ's covenant with His people and their expression of love and loyalty to Him. Other forms are prescribed for the ordination of the ministers, elders and deacons, reception of members, catechetical instruction arranged for, and other organizations meet the varied social and spiritual needs. The weekly prayer service is intended as a school of Christ wherein piety, personal service and brotherly love is taught. From the inception of the church there has always been a charitable spirit of toleration toward all other sects, and a cordial co-operation wherever possible, with every evangelical force making for righteousness.

Reformed Church in America—Development and Progress

The Collegiate Reformed (Dutch) Church of New York City is the oldest Evangelical church in America, having been organized in 1628 by Rev. Jonas Michaelius, tho in the coming of the Dutch to Manhattan in 1609, religious work was immediately begun. A third of a century later (1664) when New Amsterdam surrendered to the English, there were eleven Dutch churches in the Province. The denomination has today more than seven hundred churches and about a hundred and fifty thousand members whose gifts for all purposes last year were nearly two and a quarter million dollars. The story of the development of the church thro its three centuries is punctuated with tragedy and triumph, with some errors of judgment, mayhap, but withal a large-hearted tolerance and a genuine devotion to the interests of the people as a whole. Not long after the foundation of the work on Manhattan an effort was made by the English to establish an official church. Domine Megapolensis, and his son, Rev. Samuel, who had to do with the terms of surrender, saw to it that the rights of the Reformed church were protected, and religious liberty guaranteed to the Province However, tho by far the stronger body, the Dutch church was compelled to pay tribute

to the Church of England in addition to supporting their own. They had brot from the Netherlands their traditionary love for religious freedom, and when the English, and German, and French came, they accommodated themselves to these peoples, gave them the free use of their churches, and afforded them services in their mother tongue. In return the English Governors gave their Church favorable grants, and made the existence of the Dutch church a very hard task.

Another impediment in the progressive development of the Dutch church was the administration of all affairs by the Classis of Holland which ruled with rigidity for a century and a half. The discussion that naturally ensued over this condition ranged ministers and churches into opposing camps, and much turmoil and strife was engendered. Perhaps the chiefest obstacle to the progress of the church was the set determination of the older element to cling to the preaching in the Dutch language, notwithstanding the large influx of English speaking immigrants. One's sympathy is with the Dutch of that day whose antipathy to whatever was English was natural, considering how they had been treated by the Established Church of England or those who represented that church—and considering how the war lords of England conducted their campaign against the settlers, in the Hudson and Mohawk valleys, with the aid of the savages. And this suggests that the prescribed environment of the field of the Dutch church had not a little to do in the way of retarding its development, since it was around New York city, in New Jersey, and in the Hudson and Mohawk valleys, that the brunt of the Revolution was felt, with the French Wars preceding and the Border Wars following. The men who made up the Colonial army at Oriskany, and the members of the Committee of Safety of Tryon County, were almost wholly identified with the Dutch church. There were twelve of these churches in the Mohawk valley to four of the Lutheran and two of the Church of England. The conditions prevailing in America during most of the eighteenth century had a tendency to check the Holland immigration which had begun so auspiciously in the seventeenth.

After the Revolution radical changes followed; the domination of the Church of England ceased; the General Synod was formed for the administration of affairs in the homeland; later on a new tide of Holland immigration set in and the Reformed Church began to expand in the west, notably in Illinois, Wisconsin and Michigan. One of the very first establishments in Manhattan was the organization of a public school whose teachers taught the rudiments of education and at the same time comforted the people in their sorrow and practically did the work of the minister until his coming in 1628. This school is now the Collegiate Institute of New York City. Education was to be the handmaid of their religion, which is evidenced to this day in the educated ministry that has thro these centuries been one of the cardinal features of the Reformed Church. Some historians point to the names of the English on the first charter of Queens (Rutgers) but it was the petition of the Dutch ministers that caused Queens to be founded. After whatever English names appear might have been put *ex-officio*. It was the English who burned the college buildings soon after they were erected. Rutgers College, Hope College, New Brunswick Seminary, Western Theological Seminary, and the other colleges and academies, in the home land, and

on the foreign fields, where the Reformed Church is working, testify to the consistent attitude of the Church toward education and religion in their co-ordinate relations. Its missionary spirit has been keen from the very beginning. It was the first to preach the Gospel to the Red Men, while in these latter days of Indian Mission work, the name that stands above every other, both in the councils of the Indian as well in the mind of the church, and in the opinion of the Government is that of Walter C. Roe. Within a decade after the Declaration of Independence the Reformed Church began a definite work for Domestic Missions. From 1602 the Reformed Church of the Netherlands prosecuted foreign missions both in the East and West Indies. Modern Foreign Missions began toward the close of the eighteenth century, and the Dutch Church of America, uniting with the Presbyterian and Baptist churches, began an aggressive campaign at once. Later (1826) a union was made with the American Board. In 1832, while co-operation was still maintained with the American Board, there was a separate Board of Foreign Missions in the Dutch Church, and in 1857 it became independent. Its principal fields of operation are China, Japan, India, and Arabia.

"*True Reformed Dutch Protestant Church*"

The only defection that the Reformed (Dutch) Church in America has had for its more than two centuries of existence (except the Christian Reformed church) was the schism known by the above title, but so small and so devoid of influence was this secession that it was hardly worth while to call it a division. There were but two classes organized, one in New Jersey and the other here in Montgomery county, popularly called the "Wyckofite" church because one of the separatists was Rev. Henry V. Wyckoff whose personality for a generation kept the schism alive, tho for the most part thro the years it had but little more than a name. Its inceptor was Rev. Solomonmon Froeligh of Hackensack, N. J., a professor in the church seminary recently founded, joined with whom were Revs. Abram Brokaw of Ovid, N. Y., Sylvanus Palmer of Union (Montg. Co.) N. Y., Rev. H. V. Wyckoff of the Charleston, N. Y. church, and Rev. J. C. Toll of Mapletown, N. Y., both in Montgomery county. The schism came in 1822 and was brot about largely by the "unlimited atonement" preaching of Rev. Conrad Ten Eyck of Owasco, formerly of the Reformed churches of Amsterdam, Mayfield, and Johnstown. It resulted in the suspension of the above ministers from the Reformed Dutch church ministry. In 1820 General Synod (R. P. D. C.) had resolved that the Particular Synod of Albany should organize a new classis of Sharon, Rhinebeck, Johnstown, Mayfield, Westerlo, Middletown, Fonda's Bush, Albany Bush, Ovid, and the Second Church of Charleston, but this the Synod of Albany refused to do in 1821, because of the "disrespect and insubordination" shown by several of the pastors of these churches of the Dutch church. Nothing daunted, the dissenters met and moved to suspend the whole ministry of the Reformed Dutch church which action begun was not carried out. Later in ecclesiastical differences ensuing between these two classes each suspended the other and in terms that are not current in the language of religious bodies of this

day. In New Jersey the spirit of contention was centered in the Schraalenberg church where one of two pastors had obtained unfairly a title from the Governor to certain church property. Manuscript evidence is in hand of the writer to show that these men, headed by Prof. Froeligh, were preparing for some time for the break. We have gone thro the private correspondence of one of the malcontents, and have also looked thro the printed pamphlets and reports of their General Synods which were kept up for a quarter of a century, and we have failed to discover any logical basis for separation or any work the "Trues" did that was worth while. The General Synods were gatherings largely of a two-fold nature, to discipline and collect assessments with which to pay the traveling expenses of the delegates.

In the articles of their organization they solemnly declared that the "Reformed Protestant Dutch church" was unsound from its head to its feet, and after excoriating the entire church, they delivered them over to Satan until they should repent. The church in 1825 numbered a score of churches or congregations and about half as many ministers. The preaching was exceedingly long and extremely dogmatic. Secret societies were virulently attacked. It believed in an unalterable reprobation. The printed arguments for its rise have a great deal to say of the evils of Antinomianism, Arminianism, Erastianism, Deism, Arianism, Hopkinsianism, Socinianism, Universalism, Lordly Episcopacy, and Papal Despotism—terms of frequent discussion in their assemblies and of prolonged development in their publications. We have examined the records of the churches at Middletown (Mapletown), Westerlo (Sprakers), and Canajoharie, where Rev. J. C. Toll was pastor for ten years or more and find them almost wholly devoted to discipline and trouble in the congregation. The Union Classis (Montgomery Co.) was so small that sessions were only held once in two or three years. There were congregations at Owasco, Ovid, Danube (Indian Castle), and Mount Morris (Livingston Co.), N. Y., in addition to the above. While churches were not always built there was preaching also at Tribes Hill, Amsterdam, Glen, Osquako, Mayfield, and Johnstown. In 1830 the secession came to its climax in strength and later joined the Christian Reformed church. There is a church at Glen, N. Y., where services are held monthly and an occasional service is still conducted at Johnstown, N. Y.

Historical Notes on the Mohawk Valley

The Iroquois

In Van Ortelius "Universal Geography" (published in 1570) is to be found a map of New France which comprised all that was then known of North America. The land was divided into nine provinces or districts, and what is now Northern New York, including the Valley of the Mohawk was called "Avacal." On the map of the New Netherlands (1616) the country lying on both sides of Lake Champlain was called Ir-o-coi-sia, the hereditary land of the Iroquois. This vast region as is well known is almost entirely surrounded by water, on the north the St. Lawrence, on the east the Hudson, on the south the Mohawk and on the west Oneida Lake and Oswego river. The Indian paddled his canoe around it excepting two short carrying places, one at Fort Edward to Wood Creek and the other at Fort Stanwix to the other Wood Creek that empties into Oneida Lake. When the white man first explored this region, early in the seventeenth century, Northern New York was a part of the territory and hunting grounds of the great Indian Confederacy, called by the French, the "Iroquois," by the English, the "Five Nations," and by themselves the "Ho-de-no-sau-nee," the "People of the Long House," or the "People of many fires." Another name the Iroquois applied to themselves was the "On-gue-hon-we," that is, "the men surpassing others"—"the real men." The rest of the Amerind were practically without knowledge or genius ,and possessed nothing of ability, or influence, or appeal, such as characterized the Indians of this League. In 1715 the Confederacy adopted into their league the Tuscaroras who had lost a thousand of their tribe thro wars in North and South Carolina. Thereafter they were known in England as "The League of the Six Nations."

The country of the Iroquois, called by them, "Ho-de-no-sau-nee-ga," extended from the Hudson to Lake Erie, from the St. Lawrence to the valleys of the Delaware, the Susquehanna and the Alleghany, the whole of Central and Northern, and large parts of Southern and Western New York. The territory of Northern New York belonged principally to the Mohawks and Oneidas, the Onondagas owning a narrow strip along the eastern shore of Lake Ontario. The New York league of the Amerind, as their name signified, were of a superior type of red men. They matched the European in diplomacy, while in knowledge of human nature and sagacity, they were superior. Man to man the Iroquois matched the white man. In a certain sense civilized, yet at heart barbarous, cruel, savage, rapacious, treacherous. The Indian had no peer in oration. The conviction of his free birth made him a proud man, and everywhere

These Historical Notes are added because they illumine the story of the Mohawk Valley, as well indicate the part played by the Dutch Church in those stirring days of Settlement and Revolution. So long as the Mohawk flows the Iroquois, the Palatines, and this Valley will never be forgotten.

his ability was recognized. Here in the wilderness of what has become the Empire State the Iroquois built up the strongest confederacy that existed in America north of the Aztec monarchy in Mexico. It was an ideal condition of Aboriginal life that the white man found when he came over the seas to dwell in this western land. Up to the time of Sullivan's expedition (1779) which was the direct resultant of the Cherry Valley and Wyoming massacres in 1778, the Iroquois had ruled their vast unknown territory, undisputedly, for five centuries. They held the gateway that opened into the great west, and this made them arbiters between the great nations of the Old world who in that day were fighting for supremacy in the New.

Among all the Amerind of the New World there were none so politic and intelligent, none so fierce and brave, none with so many germs of heroic virtues mingled with their savage vices—as these people of the Long House. All other nations feared them. They overrun the country of the Hurons in 1650, in 1651 utterly destroyed the Neutral Nation, in 1652 exterminated the Eries, and in 1672 made the Andastes a slave nation. As far west as the Mississippi and as far south as the great gulf was their war-cry heard. The tribes along the Hudson and the nations in New England paid tribute to them. They were the Conquerors of the New World, the "Romans of the West," of whom Father Ragueneau wrote in 1650, "my pen has no ink black enough to describe the fury of the Iroquois." They built their castles (villages) on the banks of the streams, lived in long narrow houses and raised vegetables and tobacco. For more than two hundred miles along the narrow valley of the Mohawk stretched their "long house." The Mohawks (Ga-ne-a-ga-o-no, i. e. "People Possessors of Flint") guarded the eastern door of this "long house" while the Senecas (Nun-da-wa-o-no, i. e. "Great Hill People") kept watch at the west. Between these doors of their country dwelt the Oneidas (O-na-yote-ka-o-no, i. e. "Granite People"), the Ononodagas (O-nun-do-ga-o-no, i. e. "People on the Hills"). the Cayugas (Gwe-u-gweh-no-no, i. e. "People at the Mucky Land") and the Tuscaroras (Dus-ga-o-weh-o-no, i. e. "Shirt-Wearing People"). Of their system of government, their festivals and religious beliefs, and their social life it is not our purpose to speak.

Arent Van Corlaer (1636-1667), and Peter Schuyler afterwards were on the friendliest terms with these Aboriginies. Indeed the earliest history of the Reformed Protestant Dutch Church of America is replete with the splendid service record of the ministers in the old churches at Manhattan, Fort Orange, Schenectady. and elsewhere, who ministered unto the Indians, visited them in their forest homes, and welcomed them to the privileges of the parsonage and the worship of the church. After 1744 and for thirty years Sir William Johnson wielded a great influence over the Iroquois. In the paragraph devoted to the education and christianizing of the Indians there comes out in striking illustration the marked attitude of the Indians thro all the century and more before the Revolution between the Dutch settlers and the French, or even between the Dutch and the English settlers. The three castles of the Mohawks were all on the south side of the river, and in 1693, March 8, were captured by a French-Indian band of six hundred. As early as 1665 De Curcelles with 1,300 made an expedition against the Mohawks and burned five of their

palisaded villages. In 1669 La Salle took possession of Lakes Erie and Ontario and built Fort Niagara (destroyed in 1689). In 1673 other Frenchmen erected Fort Frontenac at what is now Kingston, Ont. The French sought to win the Indian over, first by Jesuitism, and later by force of arms. With the English it was different. They sought the aid of the Indian to help the crown put down the rebellion, to match the plodding settlers of the new world with the wonted savagery of the forest. All the while the colonists wrought with the Indians to remain neutral, well knowing what would happen both to the Indian and the colonist if they were brot into the conflict.

Just before the Revolution, on his visit to London, Brant entered into an agreement with Lord George Germaine who was Lord North's cabinet member who had charge of the war in America, whereby the Indians were to receive in lieu of their loyalty to the crown, and as an exchange for their savage service, immediate rewards together with future care, no matter which side won. It was also stipulated that for every prisoner taken they were to receive eight dollars, but the scalps of the prisoners would also be honored at this price. Is it any wonder that for generations it was not thot to be a crime in the valleys of the Mohawk or Schoharie to kill an Indian. Under the floor of the old church at German Flatts, whose erection was begun about 1740, the settlers buried their dead that they might save their bodies from mutilation by the savage. England broke every promise it made to the Indian, vacated the treaty made with them in 1683, and at the close of the war utterly forsook them. The Iroquois paid dearly for their allegiance to the Butlers and the Brants, to the Johnsons and the Tories, and to England. Capt. Dalton, Supt. Indian Affairs of the Government, himself a prisoner for several years among the Indians, under date of August 5, 1783, estimates the number of Indians engaged by the British during the Revolution as a few short of 13,000. The most of these were Uchipweys (3,000), Sues (1,300), Creeks (700), Choctaws (600), Senecas (600), Cherokees (500), Kackopoes (500), Delawares (500), Sokkie (450), Plankishaws (400), Chickasaws (400), Ononodagas (300), Shawanaws (300), Mohawks (300), Ottaways (300), Puyons (350), and 2,500 from the other eleven tribes.

Indian Border Wars—1662-1713

In 1614 a Dutch trading post was built at Fort Orange (Albany). The Five Nations held all the land north and west of this point to the St. Lawrence and the Lakes. They scourged and terrified their neighbors, and from 1615 to the close of the French war in 1763, they kept up an intermittent warfare with the Canadian French. At the same time they were at peace with the Dutch and English, but always distrusted by both because of the Indian's fickle nature. He depended on the white man for his powder, and rum and camp duffle. Hence arose the necessity for protecting the settlements that were always apprehensive of impending danger. Among the settlements thus fortified were Claas Gravens Hoek (Cranesville), Post Jackson (Amsterdam), Caughnawaga, Canajoharie, Palatine, and German Flatts. During the years of 1688 to 1760, when the French power ceased to create alarm in America, the New York Province was more than

half the time in a state of war or of imminent danger. Never but once (1690) did any formidable body of the French ever cross the Mohawk, but skulking bodies of their Indian Allies made constant reprisals from the settlers. The expedition of M. De Courcelles against the Mohawks December 29, 1665, is referred to elsewhere. In 1669 another battle was fought on the western edge of the town. The River Indians (Mahikanders) attacked the stockade village of the Mohawks at Caughnawaga. After repulsing them the Mohawks followed and gave battle to their foe on Towereoune Hill, near Hoffmans. During the last quarter of the seventeenth century England and France were at peace with each other, but their provinces in America were at the same time at the point of war with each other. In December, 1688, King James, failing to make England a Papal nation, abdicated the throne and joined Louis, his royal ally, in France. In America Governor Andros was imprisoned and Leisler headed a popular anti-papal government. At Montreal in August, 1669, the Five Nations sacked the city and held it until October. A French attack on the Mohawk and Hudson settlements was looked for by all. The blow fell first upon Schenectady, February 9, 1690. In April following the French Indians attacked Canastagione (Niskayuna), killing some ten persons. In 1693 the French attacked and took the first three Mohawk castles and burned them. In 1695 there were many conflicts between the Five Nations and the French. In July, 1696, the French attacked and burned the castle of the Oneidas. The Onondagas, too weak to fight the French, burned their own castles and retreated. Schenectady was greatly alarmed when a party of French Indians on September 17th, 1696, killed some settlers. The anticipated raid of the winter of 1696-1697 did not occur but in the spring of 1697 small bands of Indians harassed the settlements along the Mohawk. On September 20, 1697, terms of peace were signed (Peace of Ryswick) between England and France. But the Canadian French remained openly imimical to the Five Nations, and preserved their army intact, while the fortifications and soldiery in the valley were neglected. In 1709 Governor Lovelace received orders from England to prepare for an attack upon Canada and Nova Scotia. A Naval Squadron and five regiments were to be sent over, with whom 1,500 of the New England Militia, the Five Nations and the River Indians were to join forces. Like the 1691 attempt, the whole thing fell through. England sent her force to Portugal. During the English-French war (1701-1713) the neutral Five Nations became corrupted, and lost much of their former spirit of loyalty to the English. In 1771 another attempt was made to conquer Canada, which also ended in failure. These abortive attempts had the effect of increasing the marauding spirit of the Indians in the Mohawk Valley. From 1712 until the "Old French War" (1744) there was peace between England and France and comparative peace in the New York province, especially in the Mohawk Valley.

Missions Among the Mohawk Valley Indians

Rev. Johannes Megapolensis, the first Reformed Dutch pastor at Rensselaerswyck (Albany) from 1642 to 1649 was the first Protestant Missionary to the Indians in America, antedating by several years

the work of John Eliot in New England. Even the Jesuit missionaries who had been in the Mohawk country, but for a short time before his coming, and whom Megapolensis and Van Curler rescued, were captives in the country. Megapolensis was born in Holland in 1601. He came of a Romanist family, but early in life espoused the cause of Protestantism. His coming to America in 1642 was purely a religious impulse on his part, tho the Patroon, Kilian Van Rensselaer, who was behind the movement financially, and who had established Rensselaerswyck in 1637, doubtless, saw a good deal of profit commercially. Megapolensis' ministry in America included forty years, half of which was spent in the New Amsterdam church. He was a man of splendid scholarship, energetic character, and devoted piety. He saw the infancy of the Dutch Province, watched its growth, and witnessed its surrender. Indeed he got into no little difficulty when he advised Stuyvesant to surrender to the English in 1664, when he saw that there was no defense they could make and to hold out inevitably meant a great loss of life—and of property. Megapolensis' father was a minister at Egmont on the sea, and, later at Koedyck and Pancras in North Holland. His youngest son, Samuel, also became a minister of the Dutch church, and with his father, went out to meet the fleet that were menacing the city, and was one of the commissioners to prepare the terms of surrender and saw to it that the rights of the Dutch church were well guarded, and that the separation of church and state was fully established. Megapolensis learned the heavy language of the Mohawks and wrote an interesting story of the Mohawks and their country which was published in Holland. The domine freely mingled with the Indians, received them into his church as members, lived with them in their tepees, and kept his own Dutch manse always open for their welcome. And this was true of all who succeeded him in the old Dutch church at Albany, and of the ministers in the old Dutch church at Schenectady.

Megapolensis had left Albany in 1649 and spent twenty years later in New York but his work for the Indians at Albany was continued by his successors, Rev. Gideon Schaats, who spent forty years in the Dutch church at Fort Orange, frequently supplying Schenectady. During his pastorate in Fort Orange, Gov. Andros compelled him to receive Van Rensselaer, an Episcopalion, as a colleague, but the friction ensuing was ended after two years by the death of the latter. Following him Godfreidus Dellius gave sixteen years to definite Indian mission work. Gov. Leisler and Dellius were inimical to each other. Immediately on Leisler's illegal execution (1691) Gov. Sloughter sent Dellius as a missionary among the Indians, and, like the Dutch predecessors (and successors) he had great influence over them. Both Father Milet and Father Dablon, Jesuit missionaries, wrote Dellius, proferring thanks not only, but pecuniary gifts for his kindness toward them. When he went with Peter Schuyler to Canada in April, 1698, to confer with Frontenac, he took nineteen French prisoners with him. Some writers severely censure Dellius and others of his day because of the large areas of land they secured from the Indians, some of the tracts being fifty and sixty miles long and several miles wide. But the crown was behind these transactions, the purpose of which was to prevent Jesuit occupation. A super-abundance of letters, documents, etc., to be found in the State archives, and in the history

of the church of the day show that Dellius was right and that the giddy headed governor (Bellomont) was all wrong.

Rev. John Lydius spent ten years (1700-1709) with the Mohawks and brot many of them to a high state of civilization. In later years his son, John Henry Lydius, a counsellor of Sir William Johnson, also for some years a governor at Fort Edward, gave the best years of his life (he died near London in 1791, aged ninety-eight) to the cause of the Indian. Another great worker among the Indians was Rev. Bernardus Freeman of the Dutch church at Schenectady, who was a missionary by Gov. Bellomont's appointment to the Iroquois, and who obtained a better understanding of the dialects of the Indians than even Dellius. His Book of Common Prayer translated into the Mohawk language for the use of the Indians in the vicinity of New York (printed in 1715) is one of the rarest books in the class of American linguistics. This was but one of many such publications that he put into the Mohawk tongue. The list of the men who befriended the Indians of the Mohawk valley up to the time of the Revolution would include every pastor, especially, in the Albany and Schenectady churches, at first the Dutch, and later, also, the Episcopal. References to the work of Ehle and Van Driesen will be found in the Stone Arabia church history.

Among the first Jesuit priests who were found among the Indians were Jogues, and Bressani, Poncet, and Goupel. This work goes back to 1644 when Arent Van Curler (cf Note) urged by Megapolensis, made a trip into the Mohawk company to rescue certain Jesuits who were about to be martyred. Van Curler failed to rescue these priests but he obtained the promise of the Indians that they would not be killed. Later Jogues escaped, was secreted for a while by the Dominie, then shipped to France. Returning to the country in 1646 he was killed by the Indians, his books and clothes being brot to Megapolensis at Albany. Father Le Moyne, after peace had been negotiated between the Mohawks and the French in 1653, began a work in central New York which resulted in the establishment of a string of Jesuit missions from Fort Orange to Lake Erie. But so soon as the gifts from Canada began to fail the Indian piety began to wane. Le Moyne (April, 1658) tried to bring Megapolensis back into the papal fold, to which effort the domine wrote in the Latin a treatise on Popery, which aside from its polemic nature is remarkable as an exhibition of the learning and ability of this famous old divine. Le Moyne urged him to weigh his arguments in the scales of the sanctuary, and the minister said he had, but could not fish out anything to establish the claims of Rome. To the list of popes sent by the Jesuit, the dominie asks why Joanna was left out, who was well attested by papal historians, and calls him to account for daring to put Christ and Peter at the head as if they stood for some of the doctrines of the church of Rome. In reference to the councils Megapolensis thinks Le Moyne must be laboring under some hallucination if he thinks God's promises are limited to the papal church, and are not meant for the Holy Catholic church. He refers to Rome as the Babylonian harlot that had become drunk with the blood of the martrys. And, further, Le Moyne could not be ignorant of the fact that popes and councils had frequently contradicted each other. Le Moyne named Judas as the arch heretic and let Calvin bring up the rear. Megapolensis, however, showed how Judas rejected Christ's doctrines and

became his enemy, while Calvin vindicated the Christ, His Word, and His spirtual body and brot back the doctrine of Christ's merits. Megapolensis declares that Le Moyne would have made out a better list of heretics if he had omitted some he had named and inserted various orders of monks, which he names, and some of the orders of nuns. Finally he takes issue with Le Moyne baptising Indians on their ability to make the sign of the cross and sometimes even when they were half dead—a profanation, for no such ceremony could cleanse the soul. The Jesuit missionaries ceased to be devotees of Rome and became agents of the King of France. The work of the Jesuits continued for more than forty years when it was suddenly halted by Gov. Dongan, himself a Romanist (1684), in the interests of British trade. Gov. Dongan asked the Indians not to receive the French Jesuit priests, promising them Protestant missionaries instead. Both the Crown and Gov. Dongan decided it would be best to keep the priests of France out of the country, and in 1700 an act was passed forbidding the Jesuits or any Popish priests to work with the Indians. This spirit was in keeping with the original laws of Georgia, forbidding Rominists to colonize, and with that of New England prescribing the death penalty if caught there, and with that of Virgina, which refused Lord Baltimore and his colonists to land there owing to their being Romanists.

Six years later, Kryn, "the great Mohawk," who had conquered the Mohegans, having become a Romanist, led the band of "praying Indians" to attack Schenectady in 1690, inciting them to the highest pitch of fury just before the massacre. Louis XIV of France and his morganatic wife, Madame de Maintenon (the widow of the crippled poet, Scarron) were told, later, by Monseignat of the extermination of the heretics at Schenectady, and the story went the rounds of the salons of Versailles and Paris and London. It was this same Louis XIV that drove the Palatines from their homes at the beginning of the eighteenth century. It was the French Jesuit priests, who "converted" certain Indians of the Mohawk valley, and took them away into Canada, who twice descended upon Schenectady to massacre the Dutch Protestant settlers there. The descendants of these Indians, the St. Francis tribe, are living to this day at Caughnawaga, formerly called La Prarie, and now called Sault Saint Louis. The church of England began a work among the Indians along about 1700, and in the following years we find the names of Revs. Smith, Thomas Barclay, William Andrews (first rector at St. George's in Schenectady), who kept the work going until 1719. After six years' work among the Mohawks and Oneidas, begun in 1712, Rev. Andrews writes his English society that the Indians were heathen and incapable of being anything else. But Megapolensis, and Eliot, and Kirkland had other opinions of the Red men. Queene Anne was influenced to aid the Indian cause thro the visit (1710) to the court by Gen. Peter Schuyler, formerly mayor at Albany, who had with him four Indian chiefs, among these the husband of Joseph Brant's mother.

Rev. Mr. Barclay was at Fort Hunter 1708-1719, ~~and organized work at Schenectady in 1735 tho the~~ St. George's church was not built and completed until 1769 ("Smith's Journal," 1769). ~~In 1731~~ Rev. John Miller visted the Mohawks, while in 1733 it was reported that there were but few unbaptised among them. Rev. John Ogilvie (rector at St. Peter's church, Albany in 1748) came in 1750, his work

being especially among the Mohawks, Oneidas, and Tuscaroras. He served up to the time of the Revolution. Rev. John Stuart came to the Fort Hunter Indian mission in 1770, following Rev. Henry Munro. He also served Johnstown occasionally. Fort Hunter was an important military post in early times, having been erected by Capt. John Scott in 1710. The post was surrounded by walls twelve feet high and enclosed about a hundred and fifty square feet. Rev. Thoroughgood Moor was the missionary during 1704-1707. Rev. Thomas Barclay was stationed here during 1708-1712, and, later, his son, Rev. Henry Barclay, was stationed here 1737-1746. He then went to Trinity church in New York where he died in 1764. A chapel built within the walls, endowed by Queen Anne, was called "Queen Anne's Chapel." During the Revolution, the fort having become dilapidated, the chapel was fortified with heavy palisades and block houses. The chapel was taken down in 1820 to make room for the Erie canal. The stone rectory, ~~also~~ erected ~~within~~ beyond the walls is still standing. In 1860 it was sold by the Trinity Episcopal church of New York city for $1,500. The Indians had given Rev. Barclay three hundred acres of land for the support of the missionary, who, in return, sold it to the English society that was supporting the work here. When Rev. Mr. Stuart of the mission, in keeping with the spirit of all the clergy of the Province, refused to give up his allegiance to the King, Gen. Herkimer promised Brant at the Unadilla interview that he would be given safe conduct into Canada. After the Revolution Stuart preached for some years at Grand River, Can. On the going of Stuart in 1775 the Indian work was given up. Aided by Brant, Rev. Stuart wrote the Gospel of Mark and a part of Acts, as well as a short history of the Bible, in the Mohawk tongue. While the title of the rectory and glebe was with Trinity Episcopal church in New York city, yet, when these properties were sold ($3,000) both the Johnstown Episcopal church, which Sir William Johnson caused to be built in 1764, and the St. Ann's Episcopal church of Amsterdam incorporated as the Episcopal Church of Florida in 1830 and reincorporated as St. Ann's Episcopal Church of Port Jackson in 1835, were made beneficiaries. The bell of the old mission went to the Johnstown academy. The Moravians began mission work among the Onondagas in 1740, Rev. David Zeisberger being at the head of the movement. He was the author of many works or translations in the Indian tongue. The mission, however, was of short duration. Other names in the work were Rev. Ashley, Crosby, Peter Avery, Henry Avery—all before Kirkland began his work.



Rev. Samuel Kirkland

The first permanent Protestant mission among the Oneidas was at Oneida Castle, begun by Rev. Samuel Kirkland in 1766, whose final efforts (he became both blind and crippled in his latter years) ensued in what afterwards became Hamilton College which was projected and founded by Kirkland for the special benefit of the Oneida Indians. In 1764 Kirkland, guided by a young Mohawk, came to William Johnson, who sent him forward on January 17, 1765, escorted

by two friendly Senecas, on a journey of two hundred miles, thro a wilderness to a people whose language he did not know. He spent eighteen months with the Senecas, and then, in 1766, he entered upon his life work among the Oneidas. In 1780 he married Jerusha Bingham, niece of Rev. Dr. Wheelock, who founded Dartmouth. Both gave literally their lives to these Oneidas. On July 1, 1794, Baron Steuben, with Stephen Van Rensselear, Col. North, Maj. Williams, and Chief Skenandoah—all aided Kirkland, the patriot missionary, to lay the corner stone of Hamilton Academy (named for Alexander Hamilton) which, later, grew into Hamilton College. Both the Kirklands, and Skenandoah, are buried in Hamilton College cemetery. On Skenandoah's monument (1706-1816) is his own written epitaph,—"I am an aged hemlock; the winds of a hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged have run away, and left me." Other names deserving mention are Rev. Elihu Spencer (1748) who later became President of Dickinson College; Rev. Mr. Hawley (1753) and Rev. Mrs. Ashley. Modern work was done among the Oneidas by Rev. Daniel Barnes (1829), and Rev. Daniel Fancher (1841).

Palatines of the Rhine



The Palatines have played so important a part in the settlement and development of the Mohawk Valley, to which they came about 1720, from the Hudson River settlements and the Schoharie Valley, and because they almost wholly made up the Committee of Safety of Tryon County and the forces that won the Battle of Oriskany, we have deemed it of importance to speak of them in this work. The term "Palatine" (in use in America over three centuries) in English and early colonial history meant a "lord" or "proprietor." In the times of the Merovingian Kings, the first Frankish dynasty in Gaul (fifth to eighth centuries) was an officer called "comespaltii," who was the master of the royal household. The king also gave his like authority to provincial rulers, to act for him in their province, and who were called Count Palatine, and the province Palatinate. Among the provinces into which Germany was divided in the 16th century, one of the most extensive, fertile and prosperous was known as the lower Palatine, or the Palatine of the Rhine. Its chief city, and the seaport of its government, was Heidelberg, where the Catechism, one of the three doctrinal standards of the Dutch church, was published 350 years ago. Manheim was the next city of importance. Into this Palatine country Protestantism did not enter to any large extent until late in the period of the Reformation, and when the controversy was fully developed. Being on the border, the country formed an easy

asylum for a great number of Calvanistic refugees from Holland and France, with the natural result that the Rhine country became a common battlefield on which the hostile armies of Rome and Protestantism were wont to meet for the settlement of religious and territorial disputes. And it came to pass that many of the Palatines of the Rhine, tenacious of personal liberty, as their Teutonic forefathers were, and emulating their Puritan predecessors, who a century before fled the violence of persecution in the old land, began to dream of liberty and freedom to worship God in another land. Toward the close of the 15th century the Germans of the Rhine country, in large numbers, began to settle in London, and soon became an actual burden to the English government. In less than three months 10,000 of them had come. During 1708 and 1709 they had cost England nearly £136,000.

To relieve herself of the cost of supporting these refugees, England planned to send at first 3,000 of them to her American colonies, but with this double ulterior motive, namely—that she might curb the threatened French-Canadian invasion of the province of New York with a human barrier at the outposts of civilization, and secondly that she might develop a great tar industry for British naval and commercial purposes. And so it came to pass that the Palatines who left their vineyards in the dear old Rhineland, so often laid waste by cruel war, were destined for a still more savage one in the American wilderness. But "man proposes and God disposes." The German Palatines became an unconquerable human barrier to the progress of British colonization in America, while the "tar bondage," conducted by that modern Pharaoh, Governor Hunter, scatterd these German white slaves throughout the Schoharie and Mohawk valleys, and wrought out of them the advance guard of the white man's supremacy in this northern wilderness. We have been profoundly surprised in our researches for this address, to discover that many of the best works on American history hardly mention this early German immigration. More surprised yet have we been in discussing this story of the Palatines with their descendants here in this valley, to find how little they know of the early struggles and privations and hardships their fathers and mothers had to suffer, or of the patriotic services they rendered during the first birth of the republic. And among the historians who do speak of them there is a difference of opinion as to their character—Mrs. Lamb placing them on a par with the Coolies of the Pacific coast, while Macauley (1829) says that their genius and industry was such as to enrich any land fortunate enough to afford them an asylum. In Mrs. Grant's "An American Lady" (published in London in 1808), which is the autobiography of an English woman living for some years during the middle of the seventeenth century at Albany, and frequently meeting the Palatines in their homes, we find this comment—"The subdued and contented spirit, the simple and primitive manners, the frugal and industrial habits of these genuine sufferers for conscience sake, made them an acquisition to any society which received them, and a most suitable leaven among the inhabitants of this province."

The Palatines were of the same importance to New York as the Puritans and Pilgrims were to New England. They chose to become the farthest outpost of white men in the country of the fiercest aborigines, the Iroquois confederation. They braved all the dangers

of the Wilderness and settled in the midst of the Mohawks, the most war-like of all the Indian tribes. The Palatines, moreover, were the founders in this country of a free press. John Peter Zenger of ~~Philadelphia~~ N.Y. a Palatine, was jailed because he dared to criticise Governor Crosby the King's representative, in his paper, "The Weekly Journal." He was defended by ~~James Alexander~~ Andrew Hamilton. His acquittal was one of the greatest victories for law and freedom ever won on this continent. Prof. Fiske, the eminent historian, says "that the most obstinately fought and bloodiest battle of the Revolution was that of Oriskany," the most sanguinary battle of the Revolution, wherein 200 Palatines lost their lives. The presence of so many former neighbors on both sides made it a fratricidal contest. You will recall that "Honikal" Herkimer, who was the general in command, was of German descent, and his army was made up almost wholly of Palatines (cf Note on "Tryon Co. Com. Safety"). Despite the stupid idiocy of his officers (cf Note on "Battle of Oriskany"), the wounded Herkimer fought this battle to a finish and won the victory over St. Leger and the savages, which meant so much to the cause of liberty in this western land. Bennington prevented the arrival of Burgoyne's supplies and Oriskany his expected reinforcements. This decisive battle of the Revolution resulted in the turning back of St. Leger to Canada and in the surrender of Burgoyne at Saratoga, in the union of the northern colonies and in the final evacuation of the Hudson and Mohawk valleys by the British. The battles of Oriskany and Stone Arabia were as great contests as Concord and Bunker Hill. At the close of the struggle there were upwards of four hundred widows in five districts of Tryon county.

The very first known Palatines that came to America (they numbered fifty-five) were conducted hither by Rev. Joshua Kocherthal, a Lutheran minister, born in 1669, who came to America in 1708 and for two or three years was a pastor at West Camp. The Quassaic (Newburgh) Colony came over with Kocherthal. After being denizened in England by royal order, August 25, 1708, they were later sent to America with Lord Lovelace. The work of Brown puts the date of their coming a few months before coming to New York. Kocherthal visited England in 1709 in the interest of the colony. Kocherthal died in 1719 and is buried at West Camp. Kocherthal's first wife died in 1713, December 6. His second wife who survived him married Rev. W. C. Berkenmeyer, a Lutheran missionary, who was the first pastor of the Palatine Lutheran Stone church (1733-1743). The first Germans from the Rhine Palatine who came in any considerable numbers to New York, arrived June 14, 1710, and numbered three thousand, the largest of any single immigration to America up to that date. This date, June 14, was religiously observed for many years by the early settlers, and might well be annually kept now in unison with Flag Day which falls on the same day. Before the Palatines left England they had heard of the wonderful valley of the "Schorie" (an Indian term for drift wood), Schoharie, and longed for this "promised land." But the statesmen of Queen Anne's time thought that the Palatines ought to repay some of their "keep" in England as well their transportation, so they conceived a plan whereby these Germans were to get out timbers for the royal navy and pitch and turpentine and resin, needed naval stores. Great Britian had furnished $40,000 and out of his own fortune Gov. William

Burnet furnished $140,000. They were settled at Livingston Manor on the Hudson, and set to work. It proved to be a modern effort of making "bricks without straw," and after years of vain pleadings to be allowed to go to the promised land in the Schoharie valley, they finally rose up, rebelling against "Pharaoh" Hunter and left the tarless pine trees for the rich, alluvial soil of the Schoharie, tho not a few went into Pennsylvania.

About the time of the German exodus from the Hudson settlement not a few of the Palatine families found their way into the valley of the Mohawk, at least one-third of all the Germans in the Schoharie valley coming into this community between 1722 and 1725. To these were added quite a goodly number who had just entered the country, among them Nicholas Herkimer of Oriskany fame, who came to America in 1722. England now began to grant great tracts of land, among them being the Governor William Burnet's Patent, land bought of the Mohawks in 1722—consisting of all the country on both sides of the river from Little Falls to Frankfort, 100 acres being given to each of the 70 persons named in the patent settling there, subject only to quit rent to be paid forever to the Crown. German Flatts (Fort Herkimer) was once called "Burnetsfield." On October 19, 1723, another patent, similar to this one of Burnet's, officially recorded in the office of the Secretary of State, was given at Stone Arabia, consisting of 12,000 acres, and costing $750 in Indian goods (all but a small portion being in the town of Palatine), was disposed among twenty-seven Palatine families who entered upon the land in the spring of 1723). Simms' "Frontiersmen" gives the names of the men). The Mohawks just previous to this had given deeds of lands to certain settlers who began to locate near the Palatine Stone church. For twenty-five miles the Mohawk is a Palatine or German river, as witness the towns—Palatine, Oppenheim, Frankfort, Manheim. Newkirk, etc. This district had the fewest Tories because the German settlers, while they were of inestimable value to England in the war with France, were the most ardent patriots, and toryism did not flourish in such an environment. At Stone Arabia, in the tavern of Adam Loucks, who lies buried in the cemetery adjoining, was held the first meeting of the "Tryon County Committee of Safety," August 27th, 1774, whose deliberations and activities counted so much for the independence of the colonies. New York led all the colonies in their bold stroke for freedom, while Tryon county (Montgomery) led all New York in the spirit of independence displayed by its citizens. Like the Star of the East, which led the wise men to the Khan of Bethlehem, where the World's Redeemer was born, the vision of liberty was filling all the sky of the seventeenth century, and by its light the mightiest men that ever peopled the earth were led to the cradle of freedom in this western land. There were the Holland Dutch. the English Puritans (who also came from Holland), the Scottish Covenanters, the Pilgrim Fathers, and last, but not least, the Germans of the Palatine. These were the five tribes of God's Israel, who laid the foundation of Christian civilization in America, who were the founders of our institutions, the builders of the republic, and all alike caught their inspiration and won their victories through their genius for religion and their unwavering faith in the Almighty God.

Committee of Safety of Tryon County

The occasion for the appointment of the Committee of Safety of Tryon County was dictated by the stirring events transpiring in those days just prior to the Revolutionary War. Among the colonies in the north there was no section where the Royal cause was so deeply intrenched or in which the loyalists were so numerous or of greater influence than in the Valley of the Mohawk. The only exception to this was in the Palatine section where Toryism was not healthy. Not only over the Iroquois but over the western Red men beyond, Sir William Johnson had absolute power, and was regarded by the Indians as the supreme arbiter in all their councils, and with whom also the white settlers knew they must reckon. Sir William Johnson died, suddenly and suspiciously, on June 24, 1774, at his baronial mansion in Johnstown, and the estate fell to his son, already a baronet, Sir John (child of his German housekeeper), of morose temperament and exceedingly irascible. Associated with him as the new Superintendent of the Indians was Col. Guy Johnson, an Irish nephew of Sir William, who had married his cousin Mary, one of John Johnson's sisters. He was an irresponsible character of uncontrollable temper, but with a great mental void. His secretary was Walter Butler, the fiend incarnate of all the Tories. At this time most of the settlers in the valley as far as Caughnawaga were the Dutchmen who had come from Manhattan and Fort Orange, while west almost as far as Utica, were the Palatines, who had begun to settle in the valley about 1720. Neither of these elements welcomed the change from the sagacious and politic Sir William, with his generous treatment of all, to the overbearing, aristocratic, and domineering attitude of Sir John and Col. Guy Johnson. Matters would have come to a crisis sooner than they did, had it not been for the influence of Mistress Molly and her big brother, Joseph Brant, who cautioned the Johnsons and indirectly ruled the Iroquois. Tryon county was ready to resent the tyrannical spirit of these men, and when word at last had come from Lexington and Concord, the first Independents in the North began to formulate their plans. After Sir John had removed Kirkland from his missionary work among the Indians, he went with the Butlers and Brants to a great Indian conference at Montreal, and came back to organize his Romanist Scotch Highlanders and fortify Johnson Hall. In his absence in Canada the patriots, or Whigs, as they were called, organized the Committee of Safety, deposed Sheriff White, the Tory, and put John Frey in his place. When, later, White arrested Jacob Fonda the committee went to the Johnstown jail and liberated the prisoner amid an exchange of shots, the first of the Revolutionary War fired west of the Hudson. Later, White was sent a prisoner to Albany.

The late J. Howard Hanson of Amsterdam and S. L. Frey of Palatine Bridge, thro the generosity of the late Stephen Sanford of Amsterdam, in 1905, reissued in printed form the correspondence and acts of the Tryon County Committee of Safety, originally written by Christopher P. Yates (b. 1750-d. 1815), the best educated member of said committee, Montgomery's first county clerk, assemblyman, member of Provincial Congress, Major in N. Y. State Militia, and Regent of N. Y. State. William W. Campbell, who wrote "The Annals of Tryon County," at a celebration at Cherry Valley, July 4, 1840, said

that he had found the original correspondence many years before that date in the garret of Maj. John Frey, and had them removed and deposited with the New York State Historical Society. These original Minutes have for many years been in the possession of S. L. Frey of Palatine Bridge. Among the members of the committe from the Palatine District were, George Eker, Jr., Anthony V. Frechten, Harmon V. Slyke, John Frey, Christopher P. Yates, Peter Waggoner, Isaac Paris, Andrew Finck, Jr., Daniel McDougall, Andrew Reber, and John Klock. From the Canajoharie district there were, David Cox, John Rickert, Michel Heckimer, William Seeber, John Moore, and Ebenezer Cox. From the German Flatts district there were William Petry, Edward Wall, Jacob Weaver, Marcus Petry, Duncan McDougall, and John Petry. From Kingsland there were George Wents, John Frank, Augustinus Hess, Michel Ittig, George Herchheimer, Frederick Ahrendorf, and Frederick Fox. Adam Loucks was a Palatine at whose Stone Arabia Inn the committee was formed. Isaac Paris had a palisaded house (Fort Paris) on what is now the Cramps farm. His son Peter was killed at Oriskany and himself a prisoner, tortured to death. His youngest son married a sister of Washington Irving. John Frey was a grandson of the first settler in the Palatine section who bought land on the Mohawk in 1689. John Frey's second wife, Mrs. Gertrude Wormuth, was a niece of Gen. Herkimer. Frey served as Major under Herkimer at Oriskany, was an assemblyman and N. Y. State senator. Andrew Fink, whose grandfather was one of the Stone Arabia patentees, was an assemblyman and, later, state senator. He was a captain in the N. Y. militia, and was in the Battle of Saratoga. Peter Waggoner was a Lieutenant-Colonel in the Tryon county militia at Oriskany, with three sons. Webster Wagner, whose old home and workshop was at Ephratah, where the parlor and sleeping cars were planned, was a descendant of Peter Waggoner. Nicholas Herkimer, the general, son of John Jost, had twelve brothers and sisters (all married but one). Five Herkimers were in Col. Bellinger's regiment. Next to the Johnsons, the Herkimers were the most influential family in the Mohawk valley. Gen. Herkimer was a man of many parts, fairly well educated, a Bible student, a man of sterling character, and a high born patriot, who gave his all including his life to the cause of liberty. Ebenezer Cox and William Seeber were killed at Oriskany. Dr. William Petry was a surgeon in Col. Harper's regiment at Oriskany, and attended Gen. Herkimer after the battle. There were fifty Fondas, twelve Shoemakers, and seventy-five men by the name of Vedder or Veeder, who saw service in the Revolution. These Veeders and Vedders were descendants of both Lucas Vetter of Germany and of the Holland Vedder family. Rudolph Shoemaker was a Captain at Oriskany tho only fifteen years old. Adam Bellinger, a lieutenant in Col. Klock's regiment, a grandson of Peter Bellinger, married Delia Herkimer. Major John Frey's brother, Bernard, was in the English army. Col. Hendrick Frey, the Tory, married a sister of Gen. Herkimer, while his patriot brother, Major John Frey, married the general's niece. Christopher P. Yates' wife was the youngest sister of Major John Frey. Among other patriots, German and Dutch, among whose families occurred many marriages, may be mentioned these—Feeter, Helmer, Nellis, Fox, Gros, Eisenlord, Nestell, Roof, Dievendorf,

Visscher (Fisher), Quackenboss, Van Epps, Wemple, Hanson, Groat, et. al.

Great credit is due the men of this Committee for the way in which they conducted the patriotic cause in the valley, and their work and the influence of their lives counted immensely in the final independence. Early in 1776 Sir John Johnson surrendered himself, his Hall and all his belongings to Gen. Schuyler, who gave him his parole under the care of Col. Herkimer. When this parole was broken by the Tory baronet, Col. Dayton was dispatched to arrest Sir. John, but loyalist friends apprised him of the danger, enabling him to escape to Montreal. His estate, the largest ever held by one man, with one exception, was sold at auction, while Lady Polly Watts Johnson was removed to Albany as a hostage for the peaceful conduct of her recreant husband. Sir John became the Colonel of the Royal Greens, and Brant and Butler were made Captains in the English army. A captain's commission was on Butler's person at his death. Swearing bloody vengeance against their former neighbors in the valley of the Mohawk, this triad of fiends incarnate, under the approval of the English and with the aid of the savage, wreaked their venomous hatred on the people of the valley, sparing neither age nor sex. The ancient British theory still held that all land acquired by settlement or conquest remained the property of the King, and the occupant must share its profits with the crown. Moreover the commerce and industry of the colonists must not compete with that of England. Trade restriction and taxation without representation were the rocks of offense on which the home government foundered in its dealings with the colonists. In a country but sparsely settled, separated from the Hudson river by a powerful Indian tribe, and surrounded by a large and influential body of well organized loyalists—the Tryon County Committee of Safety manifested a courage and determination unparalleled even in that day of self-sacrifice and heroic devotion to the cause of freedom. Almost two years before the Declaration of Independence was signed (July 4, 1776), the Independents of Tryon County (August 27, 1774) calmly but bravely asserted their rights and bound themselves to abide by the regulations of the First Continental Congress. Unless we accept the Declaration of Independence formulated at Mendon, Mass., March 1, 1773, the Tryon County Committee of Safety were the first organized body of Independents in the colonies.

The war lords of that day met in London and planned the battles for the extermination of the rebellious colonists. Burgoyne was to fall on northern New York and St. Leger was to scourge the valley of the Mohawk, the victorious commanders meeting in Albany, and go down the Hudson valley to enjoy the fruits of Arnold's treachery. Burgoyne was a successful leader, St. Leger had already proven his worth while Brant the savage leader, hired by England under the promise of eight dollars per scalp turned in, was the ablest strategist of all the Iroquois. But what irony of fate, that the Palatines, whom England had generously passaged over into this new land should be the battering ram that would tuurn aside St. Leger in the bloodiest battle of the Revolution, prevent his coalition with Burgoyne, and thus make sure the land of freedom. Some day the story of these Palatines will be written in such fast colors that this nation of ours will never willingly let their memory die out. In

February, 1788, France formed its alliance with the colonies on the sole condition that never again would they acknowledge the supremacy of Great Britain. In 1779 Spain declared war against England with the hope of obtaining Gibralter. In 1780 Russia organized a neutrality league of the northern states to resist England's attempt to search the ships of neutral countries. Holland so opposed this attitude of the British that in 1790 England declared war against Holland. With the surrender of Cornwallis, October 21, 1781, the War of the Revolution ended with the colonies, while both France and Spain won in their struggle with England. It is a fact worthy of constant emphasis that the Revolution was fought by the classes—that the educated, conservative, elegant and well-to-do were practically all on the British side. Notable exceptions were Washington and Sullivan. In the case of the latter he so impoverished himself, and Congress so neglected him, that when he died the sheriff attached his corpse for debt, which had to be released prior to burial. Many of the Dutch and Palatines could not write their names, tho they had ingenious "marks" to verify the signatures made by others for them. It was these ignorant, oft-discouraged and broken hearted ones, the "rabble," who bought our liberty with the price of their blood. When the Revolution was over Parliament made terms with four thousand Tories who were conspicuous in their alliance with England and distributed among them sixteen millions of dollars. Thus the Britons gave to the Tories vastly more than Congress gave to the ragged Continentals who had won the country's freedom.

But tho Cornwallis surrendered and a Peace Treaty was signed September 3, 1783, England still controlled New York city, Charleston, and Savannah. The War meant a practical separation from England but Independence did not really and fully come till 1815. England broke the terms of the Treaty by retaining her military posts in the west which she promised to give up, and the new Treaty of 1795 she ignored by instructing her navy to capture American ships trading in French ports. England also trickily tried to use Napoleon as a pawn whereby she might forever destroy the possibility of American commerce. In the south Cornwallis, forgetful of the spirit of Washington shown at the surrender, burned and ravaged, especially venting his spite on the people of Presbyterian faith, whose churches and Bibles he burned. The Revolution cost $135,000,000 and 232,000 men were engaged. It cost England thirteen provinces, four islands, a hundred thousand men, and $350,000,000. In 1812 Congress declared war against England, protesting its claim of a half century that it owned the seas. In the conflict, which did not open auspiciously, the United States overwhelmingly defeated England. During 1812 thro 1814 in several engagements, near and within Canada, England again resorted to the infamous use of the savages who were urged to carry on their atrocities. This war cost thirty thousand lives and a hundred million dollars.

Border Wars

General Sullivan's Campaign or raid into the Iroquois country (1779), which resulted in the destruction of their villages, was the immediate result of the Wyoming and Cherry Valley massacres.

Washington's orders to Sullivan were strictly carried out—the devastation of the Indian settlements, but the expedition failed in its main purpose which was to suppress the Indian raids, since most of the injury done in the Mohawk valley was subsequent to the Sullivan campaign. In no other part of the country was so great damage inflicted on the non-combatants. In Tryon county twelve thousand farms were idle, two thirds of the population had either been killed or fled, and of the remaining one-third three hundred were widows and two thousand were orphans. The Province of New York at the time of the Revolution was wholly governed by Loyalists, appointed thro London. But not in any less measure was the Mohawk valley dominated by the Johnsons. Sir. William's loyalty was made keen thro generous and continuous gifts of the crown, while that of his successors wrought itself out in satanic savagery. And this was all ably abetted by the English government. Gen. Burgoyne (a noted playwright in England) in June, 1777, in his Crown Point proclamation threatened the "outcast" rebels with Indian butchery if their "frenzied hostility continued" and believed he said, that "God would approve the execution of such vengeance." Indeed to prevent desertion from his English ranks he announced orders to each regiment that he had enjoined the savages to scalp any runaway British soldiers.

Oriskany can hardly be classed among the Border Wars, tho it often is. We may more reasonably regard it as one of the causes, if not the chief cause, leading up to these wars. About the middle of July (1777) St. Leger landed at Oswego where he was joined by the Johnsons, and Brants, and Butlers. His plan was to devastate the Mohawk, join Burgoyne at Albany, to which place Gen. Clinton was expected to come after subduing the Hudson valley. Burgoyne had a numerous body of the savages with him when he started out from the north but all had deserted before the Saratoga battle. Barry St. Leger had more and these were in charge of Brant and Butler. The Indians were promised that rum would be as plentiful as the waters of Lake Ontario, presents were bestowed and the English government offered a reward for prisoners or scalps at eight dollars each. For years England sought to enlist the services of the Iroquois against the colonists, while the latter urged the Indians to remain neutral, well knowing the true type of their aid. In July, 1775, Sir Frederick Haldemand in the presence of Col. Guy Johnson, the Indian agent for England, said to the gathered savages, "now is the time for you to help the king * * * whatever you lose the King will make up to you when peace returns." And the Earl of Dartmouth in the same month wrote Col. Johnson from London that it was King George's pleasure "that he lose no time in taking such steps as may induce the Indians to take up the hatchet against his majesty's rebellious subjects in America." Before Oriskany St. Leger offered the Indians twenty dollars for every American scalp.

Oriskany ("Nettles") is a tragic story of haste, insubordination, cowardice,—but a wondrous story also of more than human bravery and of splendid victory, tho dearly bot. The Palatine Germans, the English white slaves, became a human barrier against the rising tides of feudal aristocracy in this new soil of America. The plan of Herkimer, the man of the hour in this contingency, was to crush the forces of St. Leger with a front and rear attack, the latter to be made by Col. Gansevoort of Fort Stanwix. But his impetuous officers, big with

bluster and ignorant of conditions nagged their general, taunted him with cowardice, and against his better judgment he moved his forces on to what became the bloodiest battle of the Revolution, if not the pivotal struggle of the war. Hearing of the coming of Herkimer thro Sir William Johnson's pale faced mistress widow—Molly Brant (who on the baronet's death was sent back to the tribe of her birth). St. Leger dispatched Sir John Johnson with his royal Yorkers, and Capt. Walter Butler with his Rangers, Col. Claus and his Canadian troops, and Lieut. Bird with a force of Regulars, to ambush the Tryon county militia if possible. For five hours the battle raged, three hundred were killed, as many taken prisoners. Major Stephen Watts, Johnson's brother-in-law was killed, and Col. Paris of Stone Arabia, taken prisoner, was later slowly tortured to death. John Frey was a prisoner, whose brother, a Tory, tried hard to kill him. Jacob Gardinier and a few men annihilated a whole platoon of the British, Gardinier receiving thirteen wounds, but crawling into the hollow trunk of an old tree, and sending a German lad out on the field for the weapons of the fallen, he kept up the fight till exhausted. He lived to a good old age. During the battle Col. Willett led a sortie from Fort Stanwix, and captured twenty-one wagon loads of the British camp duffle, including all of Johnson's and Leger's papers, etc. This sortie had the effect of ending the back woods fight, and left Herkimer, propped against a tree directing the battle, the victor. Lieut. Col. Gansevoort ran the captured British standards aloft, and about them he placed for the first time the Stars and Stripes, adopted by congress a short time previously, the emblem being made from the white of a shirt, the blue of a soldier's jacket, and the red from the petticoat of one of the women in the garrison. Date: Sun. Aug. 3, 1777

The civilian population suffered no less than the actual combatants. Fields were devastated, homes and provisions ruthlessly burned, mothers murdered and daughters outraged by a villainous, licentious soldiery. Led captives into a howling wilderness women had their babes snatched from their breasts while the savages scalped them for gold, and later tomahawked the mothers. In other parts of the great colony of New York settlers pursued their work unmolested, while here in the valleys of the Mohawk and Schoharie rapine ran riot for a half a century. The major blame for this treatment of the colonists of these valleys must rest on the shoulders of England, whose emissaries, the Johnsons, and Butlers, and Brants, out-Heroded Herod in their cruel carnage, while most of the other Tories were scarcely less savage than the savages. All but about half of the Oneidas of the entire Iroquois Confederacy were allied with the British army in the Revolution, and many of the Indians were later used along the Canadian border against the Americans in the War of 1812. Under date of Albany, Mar. 7, 1782, Capt. Gerrish of the New England Militia writes to his commander of the spoil taken in an expedition into the Indian country. In the booty were eight packages of scalps consigned to Col. Haldiman, the British Governor of Canada, accompanied by a letter written from Tioga by one Capt. Jas. Craufurd, giving the detailed history of these scalps which were to be forwarded to England for the Crown's reward. In these packages were the scalps of three hundred and fifty-nine farmers, two hundred and eleven girls, a hundred and ninety-three boys, a hundred and five women, forty-three soldiers, twenty-nine infants, one

minister, and a hundred and twenty-two mixed. Each was definitely marked by Indian signs and rings, etc., to denote the sex, age, occupation, manner of death, etc. It is singular that after the Battles of Oriskany and of Saratoga that these Border Wars should have occurred. New York Province ought to have settled down to peace and prosperity and industry. The main issues of the war had been transferred to Virginia, Georgia, and South Carolina. And it is worth noting that most of the province did settle down and the people quietly pursued their agricultural and other work. But here in the Mohawk and Schoharie valleys rapine and bloodshed ran riot for several years. The sequel of it in part may be traced to Oriskany where the duped Indians got a thirst for bloody revenge which took years to assuage. To the English government must also be given the credit for setting in motion those forces which ensued in such satanic savagery toward the settlers in the new world. But conspicuous among the agencies that wrought a diabolism that was never known before in so-called Christian lands, are the lives and the deeds of the Johnsons, and Brants, and Butlers.

Battle of Stone Arabia

The Battle of Stone Arabia occurred October 19, 1780. It was a fierce conflict between a large part of the forces of Sir John Johnson's "Royal Greens" and Indians, and a detachment from the stockaded garrison known as Fort Paris, near the Stone Arabia cross roads. Sir John with his hired savages had appeared in the late Spring quite suddenly at sunset on May 21 at Johnson Hall, Johnstown, evidently seeking the silver plate, papers, etc., which he had left behind some months previously in his hurried flight into Canada when Gen. Schuyler had dispatched Col. Dayton to arrest him for having broken his parole, given in the early part of 1776 when he surrendered to Gen. Schuyler. On the following morning he attacked Caughnawaga and Tribes Hill, 500 Indians and Tories being in his company. All Summer long the settlements were harassed and devastated by the foe whose commanders, or leaders, were Sir John Johnson, Col. Guy Johnson, the Tory Captain, Walter Butler, Cornplanter the Seneca chief, Joseph Brant the Mohawk, and others. The force totaled about 2,000. In February German Flatts was attacked, and in March Palatine was visited. In April Harpersfield was burned, and further depredations were committed in Ulster county. Then came Johnson by way of Lake Champlain to Johnstown, harassing the north side while Brant and Butler were busy on the south side of the river. In July Brant and 600 Indians cut off intercourse between Fort Stanwix and German Flatts. On August 2 Brant attacked Canajoharie with 450 Indians, killing fourteen and taking half a hundred captives. In September Brant visited the Schoharie valley with Sir John Johnson and Cornplanter, the entire force numbering 1,500. They attacked the Middleburgh Fort, but were unable to take it. On both sides of the Mohawk they ravaged the country. The home of Jelles Fonda at Palatine worth $65,000 was burned. Fonda was absent and his wife made her way to Schenectady on foot, twenty-six miles.

On October 19, 1780, Sir John sent a force to attack Fort Paris,

a stockkaded store at Stone Arabia. Because of the ravages of the Indians and Tories Gen. Robt. Van Rensselear was dispatched with companies from Claverack, Albany, and Schenectady, to the relief of the settlers. Gov. Clinton was with the expedition. Capt Robt. McKean, having joined the Van Rensselaer force, urged the commander to hasten up the valley, but the general seemed bound to delay his march. On the evening before the battle Van Rensselaer's force, with two hundred Oneidas encamped on a hill near the Stanton place in the present town of Florida, less than fifteen miles of Johnson's camp (Sprakers). Van Rensselaer had sent word to Col. John Brown stationed at Fort Paris to engage the enemy at the front and he would fall on their rear. In the Burgoyne campaign Col. Brown had liberated a hundred American soldiers and made prisoners of three hundred of the enemy. Van Rensselaer's forces (1,500) twice that of the enemy, reached Sprakers just after Johnson's forces had crossed. Col. Brown, relying on Van Rensselaer's word, started out to engage the foe. He brot along the message sent him by Van Rensselaer, but before entering the battle sent it back to the fort. This message was not found after the battle. So sure was he of the rear attack that he had covered two-thirds of the distance to the river before he met the enemy. Van Rensselaer could see the smoke and hear the noise of the battle, yet he refused to cross. McKean (who had challenged Brant to fight alone or with an equal number of men, and was refused by the Mohawk) begged Van Rensselaer to let him and Lt. Louis the Indian commander of the Oneidas under McKean to cross, but they were refused.

When, however, they heard of Col. Brown's death, and knowing the enemy were exhausted by their long march and fiendish labors, Capt. McKean with his eighty Oneidas and Lt. Col. Louis, the Oneida chief, rushed their forces in pursuit across the river, only to be recalled by Van Rensselaer, who ordered a halt while he went off to Fort Plain to have dinner with Gov. Clinton. He did not return until four in the afternoon and then began a tedious crossing of the river by means of wagons. Col. William Harper remonstrated with the general and Lt. Louis shook his sword in his face and denounced him as a Tory. It was later discovered that the forces of Sir John were utterly fatigued and were expecting to surrender to the fresh troops of Gen. Van Rensselaer, whose relationship to Sir John Johnson was said to be the reason for the cowardice if not treachery displayed. Col. Brown and some thirty of his men lost their lives. Capt. Casselman urged the Colonel to keep his force under cover as the Indians were, but Brown was impetuous and relied on the rear attack and pushed forward. After the enemy had left the field Joseph and Conrad Spraker, Warner Dygert and William Waffles returned to the scene and found Col. Brown's body and those of his soldiers, naked and scalped. They were buried in a trench beside an immense boulder (now suitably marked) behind which they had fought. Later the body of the Colonel was reinterred in the Reformed church burying ground, and on October 19, 1836, the fifty-sixth anniversary of the battle, a monument was erected by his son over the spot. Rev. Abram Van Horne of Caughnawaga preached the sermon, and an address was given by Attorney Garret L. Roof of Canajoharie. In October, 1915, the Fort Rensselaer Chapter D. A. R. of Canajoharie, aided by some of Col. Brown's descendants, repaired the monument and en-

circled it with an iron fence. Col Brown is also remembered as the brave accuser of Benedict Arnold, against whom he had repeatedly made charges, both to the commander of the American army as well as to Congress. Three years before the West Point affair Brown had publicly posted fresh charges against him, among them this—"Money is this man's God, and to get it he would even sacrifice his country." After the battle the enemy scattered, devastating the country on all sides. Van Rensselaer crossed the river at Fort Plain and overtook the enemy on the north side above St. Johnsville near Klock's block house. Johnson retreated to a point of land jutting out into the river. Col Harper and Col. Du Boise urged an immediate attack but Van Rensselaer refused and the enemy moved out during the night at their leisure. Capt. Duncan of Johnson's forces, after the war, while visiting at Schenectady, said that the officers under Johnson had made all preparations for surrender, but Gen. Van Rensselaer gave them no chance to capitulate. Gen. Van Rensselaer was court martialed in March, 1781, for his action but was acquitted because of conflicting testimony. Washington wrote the Continental Congress that this raid was planned by the Johnsons and Brants in the belief that Arnold would succeed at West Point, of whose plans the enemy probably knew. The wonder is if either Johnson knew at the time that Arnold had failed or if Brown knew of the treachery of his former commander and consistent enemy.

Revolutionary Residences Now in the Mohawk Valley

The primitive homes in the Valley of the Mohawk were the conventional log structures, made from the woods of the virgin forests, in which they were built and barren of the comforts or conveniences of the modern house. Once the land was cleared and a bit of prosperity had come thro trade the settlers began to build better houses, of brick, or frame, or stone, and usually patterned them after the homeland dwellings. This note deals very briefly with those residences built before or during the Revolution that are still extant.

Mount Johnson, called Fort Johnson after it was stockaded in 1753, was built by William Johnson in 1742. In its day it was a magnificent building, and the years since have but added to its solid dignity and grandeur. Constructed of stone, with broad and straight architectural lines, and of massive material, it is today the proud possession of the Montgomery County Historical Society. About a mile east of Fort Johnson Sir William built in 1766 what is now known as Guy Park Mansion, a home for his daughter, Mary, the wife of his nephew, Guy Johnson. The land attached to it, a mile square, was part of the Hoofe Patent, granted in 1727. It was built of wood, originally, but rebuilt, after a fire, of stone. In construction it is similar to the baronial hall at Fort Johnson, with its irregular blocks of limestone, massive walls and timbers, deep recessed windows, wide halls, spacious rooms and broad starcases.

The General Herkimer home in the town of Danube was built about 1760. It has lately been purchased by New York State and thoroly renovated and in the repair strict accuracy has been main-

tained of the original dwelling. It is characteristically colonial. There are five fireplaces of Holland brick, quaint mahogany stair rails and newel posts, floors of wide boards that have been trod for a century and a half, deep window-seats, broad piazzas, stately halls and rooms, spacious attic and large stone-floored cellars.

In the town of Palatine is the stone house built by John Peter Wagner, to whose family reference is made in the Ephratah church history. Not far away is Fort House, built about the same time (1750) by Christian House. Fort Ehle, near Fort Plain, was built in two parts, first the small stone wing on the west, then the larger addition on the east. The west end was built by Rev. John Jacob Ehle and for many years was the mission house. The other part was ~~built which~~ became the home of Dr. John Cochran, a surgeon general in the Revolutionary War. Much of the fine mahogany furniture that once adorned this home was given to Dr. Cochran by General Washington who had used it in his Newburgh headquarters. On the Sand Flats beyond Fonda is the old Dockstader house, first built as an inn. It is on the Indian trail leading to Stone Arabia, and has the double Dutch doors and beamed ceilings. Dockstader was a Tory.

Johnson Hall in Johnstown was built by Sir William Johnson in 1763 and was the baronet's home for the last decade of his life. Two stone block houses were built nearby. The Hall is of frame construction, rooms wainscotted with much decoration, mahogany balustrades, one rail of which is scarified by hatchet-marks, signs of safety in that day to the Indian, broad halls and large rooms, and great cellars where, originally, the horses were stabled. The building is owned by New York State. Another old house in Johnstown is the Drumm home, built for the schoolmaster by Sir William Johnson. It was not, however, the first public school in the province, as some assert, since some years before Rev. Jonas Michaelius came to New Amsterdam (1628), a school system was established, which has been continuous thro three centuries and is now known as the Collegiate Institute of New York City. An old house not far from Johnstown is called the "Black Horse Tavern." For a great many years the Yauney's conducted a tavern here. It is referred to in the Ephratah church history.

The square gambrel roofed Glen-Sanders house was built in 1713, its predecessor of 1659, the first house built north of the Mohawk west of Schenectady, having been rendered untenable by the encroaching Mohawk. The present house is well preserved and contains many relics of the past, and is visited by hosts of people every year. Lofty ceilings, large rooms, spacious attic and cellar, extra thick stone walls, massive dove-tailed timbers, and many other reminders of olden days are present. The Abraham Yates house, Schenectady, on Union street near the First Dutch church, dates back to about 1730. Probably at first of frame construction it was later brick fronted, and additions built on. There are several other houses in and about Schenectady, built prior to and during the Revolution which have been modernized, as the old home of Gov. Yates, at 26 Front street, now occupied by Alonzo P. Walton.

The Mabie house was built on the south bank of the Mohawk, seven miles above Schenectady, sometime before 1706—perhaps as early as 1670. Constructed of heavy stones taken from the neighbor-

* see p. 198 for Corrections

ing hillside from which rose the peaked roof of Dutch architecture. The heavy floor of the attic forms a planed ceiling for the second story. The Brant house, near the Schenectady Pumping Station is given the date of 1736, but is probably older, and is built of brick, the latter being laid in characteristically Dutch style. The Schermerhorn house in Rotterdam has been occupied by the same family and their descendants for two hundred and fifty years. The Van Guysling frame house in Rotterdam dates back to 1664, making it the oldest house in the Valley, while the Johannes Peek house was built in 1711. The Queen Anne parsonage goes back to 1712 and is built of rough stone two stories high. The Butler house on Switzer Hill, a mile from Fonda, was built in 1743 by Walter Butler, father of Col. John Butler, father of Walter Butler. It is built of oak and has the usual broad dimensions.

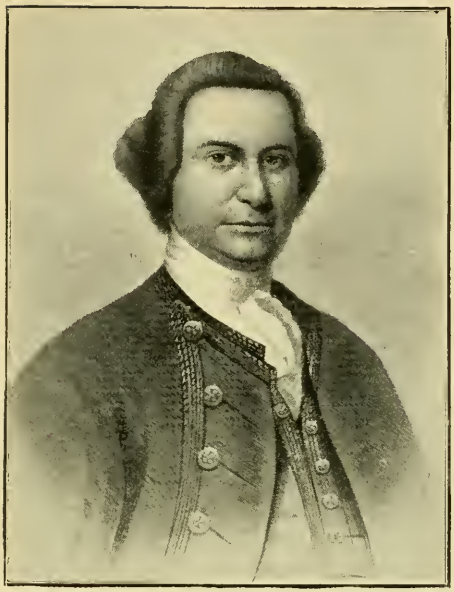
The General William North residence at Duanesburgh was built in 1784. His wife was Mary Duane, daughter of Judge Duane, who gave her a thousand acres. Hereon a splendid mansion was built, the native woods, pine and maple and birch being used. Here noted men frequently met among whom were Baron Steuben, whose aide General North was. The later Duane Mansion, built at the close of the eighteenth century, was the meeting place of Lafayette, Webster, Madison, Jay, Jackson, Calhoun, Joseph the King of Spain, and his brother, Jerome Bonaparte. The Duanesburgh Episcopal church, built by Judge Duane, is the oldest church edifice of that denomination in New York state. The old stone house near Palatine Bridge, where Major John Frey was born, was built in 1740 and later palisaded and garrisoned.

Biography

Arendt Van Curler

Arendt Van Curler was one of the earliest Europeans to visit the valley of the Mohawk, and had the confidence and respect of the Indian, as perhaps no one else, not even Sir William Johnson, ever held. So great was the regard of the Indian for him that we find them addressing the Governors of New York as "Corlaers" long after his death. The Iroquois word "Kora" comes from Corlaer, a term applied to the Dutch Governors of Orange and New Amsterdam, and to the English Governors of Albany and New York, and to all the Governors of New England, The Mohawks of Canada still refer to the Governor-general as "Corl," and they were accustomed to speak of Queen Victoria as "Kora-Kowa," i. e. the "great Corlaer." Van Curler came to America in 1638 as an agent for his cousin, Kilian Van Rensselaer, who, tho he owned some seven hundred thousand acres of land, including all of Albany, and most of Columbia and Rensselaer counties, and considerable in the Black River country, never left his home in the Netherlands That this Van Rensselaer manor was the only successful of the several manors laid out was due to the genius of Van Curler, born of noble blood, a sterling character, of great strength, physical and mental, and of a high moral nature all of which combined to win him the love of the civilized European as well of the uncivilized Indian. There were three Van Curlers, the least important one being immortalized by Washington Irving—a Jacobus Van Curler, a New Netherlands school master, and Arendt. It was Van Curler's broad statesmanship and his practical common sense wisdom that won him the esteem of the Iroquois, the most powerful confederacy of Indians over known; it was his high ideals of peace and friendship that acted as a defense against French aggression, it was the Dutch blood coursing in his veins that led the colonists finally to liberty and self-government, and away forever from the French ideals and traditions; it was Van Curler who prevented the French from ever possessing the Hudson and Mohawk valleys, gateways alike to the ocean and the great west. Van Curler was a true humanitarian. He was opposed to the feudal system imposed on all land sales by the Van Rensselaers. In 1642 he leaves Albany and goes as far west as Fonda—apparently to save the French Jesuits who were marked for martyrdom by the fierce Mohawks. And he succeeded. In his letter to the patroon, June 16, 1643, he describes the Valley of the Mohawk as "the fairest land the eyes of man ever rested upon." In July 1661 he bought a great tract of land of the Mohawks and founded the present city of Schenectady. In 1667, while crossing Lake Champlain to visit Gov. Tracy of Canada, he was drowned. His widow continued to live in Schenectady until her death in 1675.

Sir William Johnson—Bart



Wm Johnson

Sir William Johnson, the son of Christopher and Anna Warren Johnson, was born in the county of Meath, Ireland, in 1715. At the age of twenty he came to America to act as an agent for his uncle, Peter Warren. Admiral Warren had married the daughter of Stephen De Lancey, a wealthy aristocrat of the provincial metropolis, and built there a new home, now known as No. 1 Broadway, later the headquarters of Generals Howe, Clinton and Carleton. It was from this home that Major Andre set out on his mission to aid Arnold, with whom he had been intimate for years, to consummate his his treachery. At the time of Johnson's coming Capt. Warren had acquired a title to a tract of fifteen thousand acres of land in the present town of Florida (Montgomery Co.). In correspondence his uncle Peter speaks of William as a wayward youth in the home land who is being sent out to the new world in the hope that its experience will discipline him. One of the elements, perhaps the chief one, that called for this chastisement was his attachment to an Irish colleen which met the serious objection of both his parents and his uncle. Thus it happened that when the lad was ready to take up his new work in America he left behind him in the port town of Drogheda a broken-hearted girl, to whom, however, he pledged a sure return for marriage. But the girl knew that it was to break up this alliance that he was being sent away and instinctively she felt that they would never see each other again. We shall see how this incident colored the whole after life of William Johnson and gave him an unenviable reputation among the settlers of those days. Soon after the arrival of Johnson he was made the agent of the English government for the Iroquois or Six Nations. This was in June, 1738, the birth year of King George III. He began an extensive fur trade with the Indians and in various ways secured large tracts of land. He adopted not a few of the customs of the Mohawks, learned their language, and in 1746, was formally adopted into the tribe and given the title, Wa-ra-i-ya-ge,—i. e. "chief director of affairs." While advancing his own personal interests he kept the Amerind loyal to the English cause. His alliances, first with Caroline Hendrick, daughter of "King" Hen-

drick, and later with Molly Brant, sister of Joseph Brant the noted Indian leader, and his intimacy with many of the wives of the chiefs of the various tribes, gave him increasing power over the Red men, and until his death made his name a tower of strength and influence in the valley in the dealings of the Indians with the white settlers and in their relations to the home government.

Johnson's first settlement in the new world was on the land of his uncle, to which he gave the name of Warren's Bush. This settlement was about half a mile below what is now (south) Amsterdam, and as late as 1795 was known as "Johnson's Settlement." Johnson lived there five years and here his first son, John, was born. A plan was devised whereby a homestead was to be given to the first five hundred families emigrating from Europe. In the first five years he had disposed of more than two-thirds of all his uncle's holdings, these being on the south side of the Mohawk and west of Schenectady. It was while Johnson was settled at Warren's Bush that his alliance with Catherine Weisenberg began. Two miles below Johnson's store was a tavern kept by Alexander and Hamilton Phillips at what is now called Phillips' Locks. The Groat brothers (cf Amsterdam) were living on the north side of the river at what is now Cranesville ("Adriutha"). Simms the historian of the Mohawk and Schoharie valleys gets his information from persons who were very close to these occurrences, indeed witnesses of much that he narrates, hence their historic credibility and authenticity. He says that Lewis Groat suggested the desirability of marriage to William Johnson, but the latter said that he wanted to marry a girl in the old country, but his folks prevented it. He had determined that he would never marry, but, he added, that he proposed to raise a numerous progeny. Even if one doubts the conversation there is an abundance of evidence to prove that Johnson carried out the spirit of this determination.

Johnson's first mesalliance was with Catherine Weisenberg, a "High Dutch" girl, then a Palatine orphan, whom he had met at the Phillips' tavern. Her passage money had been paid by Alexander Phillips, to whom she was bound out by the captain of the sailing vessel for a term sufficient to meet this indebtedness. It was a common custom of the time. Phillips protested against giving up the girl but Johnson finally won out, paid the passage money, and took her to his settlement to be his housekeeper. One historian says Catherine was the daughter of Rev. Jacob Weisenberg, a Lutheran pastor at Schenectady, who was appointed by Governor Clinton in 1745, an Indian commissioner. It is said that the baronet availed himself of the Iroquois custom, still prevalent among certain Mexican tribes, of allotting to distinguished visitors their choice of maiden or squaw during their stay among the tribe. Hence William Johnson in the years raised up a numerous progeny among the Indian women, who were proud of the honor thus bestowed upon them. This policy was the practice of the French colonists, urged on them by the French King. It is a significant fact that while the men friends of Sir William Johnson frequently called on him at Fort Johnson and Johnson Hall the women acquaintances and the wives of the men mentioned seldom if ever went to his home, owing to this well known unmoral attitude of the Indian commissioner. In 1743 Johnson bought a large tract of land upon the north-west bank of the Mohawk on both sides of the Kayaderosseros creek. In 1742 he built

a grist mill and the stone house now called Fort Johnson, the first colonial mansion in New York state. He had brot sixty Scotch-Irish families to this estate, all Romanists, and had settled them in Perth, Broadalbin, Galway, and Johnstown. It was from these families that Sir John Johnson, after the death of Sir William, recruited his body-guard of one hundred and fifty at Johnson Hall. In 1745 the baronet was importing breeding horses and stock; in 1746 he was shipping flour to the West Indies, and was the largest slave holder in the Province. In 1769, five years before his death, the crown, on the request of Sir William, gave him what is called, the "Royal Grant," an estate of sixty thousand acres of land, the tract extending between East and West Canada creeks, on the north side of the Mohawk. It included the present site of Herkimer and Little Falls. The tradition of Johnson securing this land from "King" Hendrick thro dreams is as fascinating as it is fanciful. Sir William was always keen on futures, both for himself and his families, and he had a lot of folks to remember in his will, and wanted his property and lands to go around.

Sir William's first residence on the north side of the river was at what is now Fort Johnson. Because of certain grants of land by Ethan Akin to the N. Y. C. H. R. R. the place for many years was called Fort Akin but in 1912 this was changed to Fort Johnson. The old baronial home has now for several years been the headquarters of the Montgomery County Historical Society. East of Fort Johnson, or "Mount Johnson" as it was first called, Sir William built a two story stone house for his daughter Mary (born in 1744) who married her cousin, Guy Johnson, a nephew of Sir William. And about midway between this residence and his own home he built another house for his daughter Nancy Anne (born 1740), who married Col. Daniel Claus. There was a tract of land about a mile square attached to each of these two residences.

Mrs. Nancy Claus went to Canada in 1776 and died there soon afterwards. A child of this marriage, Mary, married Lord Clyde, better known as Sir Colin Campbell of British fame, whose Highlanders raised the seige of Lucknow. When Sir William removed to Johnstown, named for Sir William's oldest son, in 1763, he left his son, John Johnson, in the home at Mount Johnson. The Johnson family were to all intents and purposes the ruling family of the valley of the Mohawk, living as aristocratic nobles, surrounded by a sort of feudal system borrowed from the old world, but exceedingly offensive to the liberty loving German and Dutch settlers. An estate of two hundred thousand acres, the largest in the world at the time, was not in accord with the growing spirit of democracy in the new world. The house Sir William built for Mrs. Claus was soon afterwards accidentally destroyed by fire, but the Guy Johnson house, Fort Johnson, and Johnson Hall at Johnstown are well preserved. The last was built in 1763. Of the alliance of Sir William with Catherine Weisenberg, three children were born, Mary (Mrs. Guy Johnson), Nancy (Mrs. Claus), and John Johnson (born in 1742), Mrs. Grant, to whose work we have referred in the article on the Palatines, visited the home of Sir William Johnson, and writes most interestingly of the life at Mount Johnson, especially emphasizing the strict seclusion under which these first daughters were kept. John Johnson was born Nov. 5, 1742. The mother, Catherine Weisenberg, died in

1745, and was buried near the baronet's house at Fort Johnson, tho in later years the grave was completely lost track of. There is no extant evidence that Sir William Johnson was ever married—to this woman, or to Molly Brant, whom he refers to even in his will as a "housekeeper," or to Caroline Hendrick (niece of King Hendrick) or to any of the others who bore him children. His son, John Johnson, was knighted a year or more before his father's death, and at the personal solicitation of the father who must have known that the question of legitimacy might have thwarted this honor after the decease of the baronet. And, again, we have too keen a respect for the ability and shrewdness of Mollie Brant to believe that if she were the lawful wife of Sir William, as some writers assert, that she would have allowed herself and her eight children to be driven back to the savage conditions of her Indian tribe.

Besides these homes we have mentioned Sir William also had others on his great estate, one at what is now known as the Fish House (Fulton County) a woody summer resort under the care of the two Wormwood women. Another home, with its attendant furnishing was built at Broadalbin. Caroline Hendrick, to whom reference has been made, died in 1752, and Molly Brant was then brot to Mount Johnson to care for Caroline's three children. One of these, William of Canajoharie, whose Indian name was Teg-che-un-to, and who was killed at the Battle of Oriskany, is mentioned in the baronet's will. Two daughters, Charlotte and Caroline, had already received their dowry at their marriage. Charlotte married Henry Randall, a young British officer who, later joined the Continentals and fell at the Battle of Monmouth. Caroline married Michael Byrne, who clerked for Sir William. He was one of Butler's Rangers and was killed at Oriskany. His widow married Mr. McKin, a Canadian Indian agent. Francis Parkman, the eminent historian, refers to an alliance that Sir William had with one Eleanor Wallaslous, but does not quote any authority. The marriage of Sir William Johnson Bart to Elizabeth Cleland on March 10, 1757, published in the "Gentleman's Magazine" and the "London Magazine" in 1757, refers to another family of another name. Molly Brant the "tribal wife" of Sir William went to Fort Johnson in 1752 and lived with Sir William until the time of his death in 1774. She was the half-breed step-daughter of "Nickus Brant," at whose place Johnson always stopped when visiting Canajoharie. Her mother was a Mohawk squaw. Jared Sparks the noted historian of the Revolution, and other annalists say that Joseph Brant was the natural son of Sir William by this Mohawk squaw, which might account for the baronet's faithful attention to Joseph. It is a singular commentary on the influence of this baronial home that after so long a period of contact with the best that there was in that day in the valley, Molly Brant, the close companion of the baronet, and her halfbreeds all reverted to savagery, except possibly one son, Peter. The mother died in Canada in 1805. In 1757 because of his part in the battle of Lake George wherein the French were defeated, Sir William was knighted and given a reward of five thousand pounds Sterling. Johnson was also in command at the fall of Fort Niagara in 1759, and in the surrender of Canada in 1760 he led a thousand Iroquois against Montreal. Johnson was vigorous of body and fertile of mind, tho coarse in conduct and unmoral in action. He made the most of an opportune period and quickly rose from the

ranks to be commander of the army, and from colonist to baronet. Almost invariably the histories of the valley refer to his generosity toward all Christian work. Up to the time of his death he seems to have been the prime mover in every religious undertaking of the valley, no matter what the denomination. This is what the books say and later writers who follow the books. Doubtless he did a great deal toward establishing his own communion, the Church of England. But amid all the lists of donors to the erection of the Dutch churches, as at German Flatts, Herkimer, Stone Arabia, St. Johnsville, Fonda, Manheim—enterprises of his day, we have never seen his name, tho these lists contain many of the names of the settlers of the Mohawk and Schoharie valleys. And it was natural that he should favor his own church, the Church of England, whose ministry and membership in their entirety were inimical to the colonists in their struggle for Independence, and whose persistent and seditious efforts to establish a foreign hierarchy in America precipitated the American Revolution. When Queens College (Rutgers) was founded by royal charter in 1766 upon the petition of the ministers and members of the Reformed Dutch church in America, Sir William Johnson, representing the interests of England, was made one of the forty-one directors, the Governor, Chief-Justice, and Attorney General of the New Jersey Province, heading the list. The college buildings constructed were burned by the British in 1778. Johnson's correspondence shows that in ~~the beginning at least~~ he was in league with England's policy of ~~exterminating the liberty-loving colonists of the Mohawk valley~~. In 1746 Capt. Warren Johnson of the Royal Army, the baronet's brother, visited him at Fort Johnson, bearing important message from General Clinton. On March 18, 1747, William Johnson wrote Gov. Clinton, complaining that the government was likely to ruin him for lack of blankets, and paints, and guns and cutlasses, commodoties promised their copper colored allies who were bringing in prisoners and all sorts of scalps to Mount Johnson. In May, 1747, he writes of the youth, Walter Butler's successful scalping expedition. He refers to a party of six Mohawks who had just brot in seven prisoners and three scalps and adds "this is very good for so small a party." Fort Johnson in those days must have afforded a gruesome sight with its walls plastered with the scalps of the men, women, and children of the valley. Johnson, European and Mohawk, colonist and baronet, was also the Dr. Jekyll and Mr. Hyde of pre-Revolutionary times.

Sir William Johnson died at Johnston Hall, Johnstown, on July 11, 1774. The troubles between the Colonists and the Indians and between the Colonists and the mother country were beginning to tell upon him. We credit him with prophetic vision, for he must have seen the clouds of conflict gathering; he must have been keenly alive to what would happen when the savages were once unfetterd; he knew only too well the determination of the colonists, the liberty-loving Dutch, and the Palatines with half a century of unjust oppression behind them in the valleys of the "Schorie" and "Mohaque," he doubtless felt that England would play a losing game with the Independents; he had received lavish gifts of gold and honor from his mother land, and at the same time, had cemented here in the valley privileged fellowship with these hardy pioneers who represented him and were guided and helped by his never failing counsels. The year before his death he had been to England and he knew the mind of

the ministry there, or, at least, he knew the plans of those who would have charge of the war, if the conflict once came. In vision fearful he saw the slaughtered tribes of Red men, the devastated homes of the settlers, all of whom were his friends. Was there a premonition of his death in the reported conversation with John B. Van Epps of Schenectady, or Lewis Groat of Cranesville, or Mr. Campbell, to whom it is said he remarked in some such words as these—"I see the conflict coming, but I will never live to see it." On the day of his death he was attending the Tryon county court at Johnstown. He was wearied with the conferences he had held with the Indians. A package of personal correspondence had just come from England. He took it, left the court room, went to his home, and in an hour or so Sir William Johnson, Baronet, was dead. What choice he would have made in the impending struggle—between his beloved England and his beloved friends, the latter both Colonists and Iroquois, is only conjectural. His last word was spoken in the Mohawk tongue to Brant, "Joseph, control your people, I'm going away."

Sir William Johnson was buried a few days later beneath the altar of the stone church at Johnstown which he had caused to be erected in 1764. The body was first placed in a mahogany casket, then sealed in a lead container. During the Revolution this lead covering was removed and run into bullets. Campbell says that the body was taken up in 1806 and the "bones re-interred," but he does not say why this was done. But we know that there was a time in the early years of the past century when St. John's church was much neglected and falling into ruins. The church, after the Revolution had been used by the Presbyterians, except for eight Sundays in each year, when the Episcopalians might hold worship therein. The boys of the day found their way into the building and one tells how they used to get into the vault where they would read the brass-nailed inscription on the casket of Sir William, and when the waters of the Cayadutta broke their bounds and overflowed into the vault they watched the casket floating around.

In the fire of 1836 when the church was destroyed they re-cased the body before a second (or third) burial, but hung the coffin-lid with its brass inscription in the chancel. In the second fire, which burned out the church interior, this was consumed. When the church was rebuilt after the fire of 1836, the vault was without the edifice, and it was not until 1862 that it was discovered, and the bones again interred with a monument marking the spot. We do not know in all American history such an illustration of the complete overthrow in so short a time of the great ambitions, and the well-laid plans, and the consummate skill that was embodied in the establishment of a magnificient kingdom in this New World under the leadership of Sir William Johnson. Within a few months the vision splendid, which had a most substantial basis of fact, had crumbled into dust. The world's greatest honors were his, untold wealth, a land-kingdom of a hundred and seventy thousand acres, houses of stability that are still with us after a century and a half, the men of the old and new worlds, his friends and admirers. Studiously, prophetically he devised this vast estate, binding all the heirs that it should remain intact. But in a short time the eldest son is an exile and an object of infamy, while today instead of the boundless feudal kingdom there is a great free State with a multitude of farms, and villages, towns, and cities. Not

much more than a name remains to recall the story, while the influence of the lives of the men and women who loved God first and liberty afterwards still abides in the increasing devotion of their descendants to God and Home and Native Land.

Sir John Johnson

Sir John Johnson, the eldest son and heir of Sir William Johnson and Catherine Weisenberg, was born at Warrenbush, November 5, 1742, and died at the age of eighty-eight at Montreal, January 4, 1830. He is referred to elsewhere in this history under Sir William Johnson, Border Wars, Iroquois, etc. When Sir William left Mount Johnson in 1763 to found Johnstown, named after the heir, Sir John took up his residence at what is now called Fort Johnson. The mistress of this baronial mansion for a decade was the beautiful Clara Putman of the Mohawk valley, by whom Sir John had several children. Then a new love came into his life in the person of Mary ("Polly") Watts, the daughter of a wealthy New York Loyalist, and forgetting his promise of marriage to Clara Putman he married Mary Watts June 30, 1773, who died August 7, 1815. On his return to the mansion Sir John had Clara Putman and her children removed, first to the town of Florida, then to Schenectady, where it is said he bot a home for her, and where she lived until 1840. At this time Sir John held a Colonelcy in a Regt. of Horse in northern New York, and afterwards served the King as Maj. General, and as Lieut. Colonel of the "Royal Greens." Sir John and Mary Watts Johnson had eight children—William (borne in 1775), who married Susan de Lancey; Adam Gordon, who became a third baronet; James, Stephen, Robert, Warren; John, who married Mary, the daughter of Richard Dillon of Montreal; Charles Christopher, and Archibald Kennedy (born in 1792). Now and then writers have carelessly interchanged the names and work of Sir John with those of Guy Johnson who married his sister, Mary, and who became the Indian Agent on the death of Sir William, and who was an irresponsible officer of the British Crown. The life and character of Sir John are best revealed in the stirring times prior to the Revolution, and during it, and in the Border Wars after the Treaty of Peace had been signed, and in his alliance with the Indians to annihilate the Colonists and devastate the Valley of the Mohawk.

General Nicholas Herkimer



Herkimer House
Built in 1764

Gen. Nicholas Herkimer was the foremost American in the Mohawk Valley, if not in the Province of New York, during the quarter-century preceding the signing of the Declaration of Independence. He was the eldest son of Johan Jost and Catherine Herkimer and was born, as were his twelve brothers and sisters, in the log house, built in 1721 by his father when he settled at Burnetsfield. Documentary proof is lacking as to the racial ancestry of the Herkimers,

but the preponderance of opinion is that the General's father, Johan Jost, and his grandfather, Jurgh (George) Herkimer emmigrated to Holland from the Lower Palatinate, and came to America in 1710, and to the present Fort Herkimer in 1721. His first house was of logs, just east of the village, but about 1740 a stone structure was built about fifty rods west of the present Dutch Reformed church. It was forty feet wide, seventy feet long, with walls two feet thick, two stories, with steep roof covered with three foot long shingles. This house was torn down about 1812, many of the stones being used in the second story of the Fort Herkimer church which at that time was enlarged. The earliest name of the place was Kouari (Oquari), a Mohawk term for "bear." When the 1740 Herkimer house was fortified (about 1756 when Sir William Johnson also fortified the church) it was called Fort Kouari, later Fort Herkimer. The General Herkimer home (shown in illustration) was built in 1764. Here General Herkimer died in 1777, aged fifty, ten days after the Battle of Oriskany. His brother, Captain George Herkimer, and, after his death in 1786, his widow, Alida Schuyler Herkimer and her sons, Major John and Joseph Herkimer, lived in this house until 1817, in which year it passed out the family. In 1914 it was bot by the State of New York. In 1848 Warren Herkimer (son of Joseph), who died at Janesville, Wis., in 1878, marked what he believed to be the grave of Gen. Herkimer, and in 1896 an obelisk sixty feet high was placed on the spot by the U. S. Government. Herkimer was the personification of a fearless Independent, the living embodiment of a sturdy American, the most prominent among the first contenders of those democratic ideals that in time created out of the colonies a Nation that today stands first among the world powers.

Joseph Brant



Joseph Brant was born about 1742, but whether, as some historians say, on the banks of the Ohio, a pure native Indian, or at Canajoharie, where the mother of Joseph and Mollie Brant lived, after the death of her first husband in the west, and where Sir William Johnson spent much of his time, it is difficult to say. Sparks and other annalists of that day do not hesitate to attribute his birth to Sir William Johnson, and refer to the unusual attachment and personal concern of the baronet to the youth because of this paternity. His Indian name was "Thay-en-da-ne-ge-a" which means a "bundle of sticks," that is, "strength." An Indian named "Carrihoga" had married the mother of Joseph, to whom the settlers gave the name of Barent (Brant). Elsewhere Molly Brant is referred to as the Mistress of Mount Johnson. Joseph was sent to the Indian school of Dr. Eleazer Wheelock at Lebanon, Ct. (which ensued in Dartmouth College) with the purpose of training him for a missionary among the Mohawks. He served in this capacity for a few years under Kirkland, who sought to get him to remain netural as the

Revolution approached. But Sir William Johnson's relationship and influence overcame this. Joseph Brant visited England in 1775 and 1783, and entered into certain agreements with the Crown. He held a Colonel's commission from the king. Brant married a daughter of Colonel Croghan in 1779, the ceremony being performed by former Justice of the Crown, John Butler, father of Walter Butler. An Erie county town is called after him. He died November 24, 1807, aged sixty-five. One of his sons was in the British army in the war of 1812, and a daughter married W. J. Kerr of Niagara in 1824. He lies buried in the Mohawk churchyard near Brantford, Can. After Brant's death efforts were made to "better" his character, principally because English aristocracy had feted him, the crown had honored him, and, because he had not always killed. But such wanton murder as that of Lieut. Wormwood at Cherry Valley, an intimate friend of Brant, whom the latter himself tomahawked, and many other like incidents stand in the way of this.

Walter Butler

Walter Butler was the son of Colonel John Butler, a Justice of the King's Court of Tryon. Both father and son held commissions in the English army and were with St. Leger at Oriskany. The Butler estate (old house still standing) included lands in the present site of Fonda, upon which land the old Caughnawaga church was built, which fact saved it from destruction in the October, 1780, raid. Robert Chambers has given us in his "Cardigan" a graphic account of the part played by Butler in the valley, whose name is the most odious in all the history of the Mohawk and Schoharie country. He outsavaged the savage in his diabolical treatment of all who were not English. In his youthful scalping expeditions Sir. William Johnson in correspondence compliments him. After Oriskany he visited German Flatts with fourteen Tories and tried to get the settlers there to ally with the King. He was arrested, condemned to death as a spy, imprisoned at Albany, and escaped later thro influence, and reached Canada where he joined his father's regiment of "Butler's Rangers." To Colonel Willet fell the privilege of ridding earth of this incarnate fiend. On October 24, 1781, Willet set out from Fort Rensselaer (near Fort Plain) for Fort Hunter, twenty miles distant, in pursuit of the British force of 600 under Major Ross, and to fight later the Battle of Johnstown. October 25, 1781. The enemy were soon in flight, Willet pursuing them, Tories and Indians (500), across West Canada Creek, north of Herkimer, where the stream leaves Oneida county. Here Capt. Butler dismounted, and while in the act of drinking, oblivious to the nearness of the American forces, was shot by Anthony, a Mohawk. As the demon fell, the Indian crossed the stream and fell upon his quarry, who plead for quarter. Anthony, it is said, appealed to Col. Willet who signified that the prisoner belonged to the Mohawk, who at once scalped Butler with the promise of "Cherry Valley Quarter," and left the body to be food for the wild beasts. Col. Willet, whose force rid the valley of its scourge, lived to be ninety years old, and died on the anniversary of the Battle of Johnstown, August 22, 1830. The body was encased in a coffin made of woods which the Colonel had gathered from Revolutionary battlefields.

Bibliography

In the gathering of material for these Ecclesiastical Studies of the Montgomery Classis churches we have consulted the Clerk's Records of the counties in which they are situated in order to verify incorporation dates and secure other data of interest. The published County Histories insofar as they refer to the Reformed churches have been read. The Minutes of the Coetus and Conferentie, predecessors of the General Synod, and the Minutes (printed) of both General and the Particular Synod of Abany to date were examined. Most of the churches now in Classis have had their records carefully read, and in a few cases we have read historical sermons based upon these records. In the case of the extinct or merged churches we obtained information from the men who formerly served these churches or from the oldest members. Other works or records which have been examined in the preparation of this history are as follows: "Annals of Tryon County" (Campbell, 1831); "Biographical Records" Auburn, New Brunswick, Princeton, and Union Seminaries; Union College "Alumni Record"; Minutes of General Assembly of Presbyterian Church; "Documentary History of New York State" (4 vols.); "Ecclesiastical Records" of New York State (6 vols., 1901-1905); "Geographical History of New York" (Mather, 1851); "History of Schenectady County" (Pearson, 1883); "History of Schenectady County" (Halsey, 1887); "History of New York State" (Macauley, 3 vols., 1829); "In the Mohawk Valley" (Reid, 1901); "Old Fort Johnson" (Reid 1906); "Indian Names in New York" (Beauchamp, 1894); "Manual of the Reformed Church" (Corwin, 1869, 1879, 1902); "Old New York Frontier" (Halsey, 1902); "Joseph Brant" (Stone, 1838); "History of Schoharie County" and "New York Border Wars" (Simms, 1845); "The Frontiersmen" (Simms, 1878); "Committee of Safety Minute Book of Tryon County" (1905); "Story of the Palatines" (Cobb, 1897); "Fathers of the Reformed Church" (Harbaugh, 2 vols., 1854); "History of New York" (Smith 2 vols., 1814); "History of an American Lady" (Mrs. Grant, 1808, London); "History of the New York Iroquois" (Beauchamp, 1905); "Gazeteer of Mohawk Valley" (Childs, 1869); "Mohawk Genealogy" (Reynolds, 4 vols., 1911); "Delaware County and New York Border Wars" (Jay Gould, 1856); "Eminent Americans" (Lossing, 1855); "Van Curler's Journal" (Wilson); "Greycelaer a Mohawk Romance" (Hoffman, 2 vols., 1840); "Colonial New York" (Schuyler, 1885); "Sir William Johnson and the Six Nations" (Griffis, 1891); "The Hudson River" (Bacon, 1903); "Onondaga" (Clark, 2 vols., 1849); "Colonial Period" (Andrews, 1912); "Colonial Homesteads" (Harland, 2 vols., 1899). Articles in Nation, Harpers, Century, Lippincott, bearing on the Mohawk valley, etc.

ADDENDA

The beginning of the work at Currytown is uncertain. The 1796 organization, tho recorded at Fonda, is not mentioned in Classis record. The present church was incorporated May 7, 1806, and the land deeds bear this date, but were not recorded until April 18, 1849. On January 29, 1811, the churches at Sprakers and Mapletown complained to Classis that Currytown had "ceceded" from them and formed a separate congregation. Currytown was received into the Classis May 31, 1814. The Tryon County Committee of Safety Records show thirty-one meetings, fourteen of which were held at the Gosen Van Alstyne stockaded house at Canajoharie, the present home of the Fort Rensselaer Club. H. B. Stryker, a licentiate, was a missionary of the Classis at Athol, Caldwell, Johnsburgh and Warrensburgh, in Warren county, in 1822 and 1823.

Page 18, line 51, read "descendant"; page 27, line 8, read "Robert" for "Harvey"; page 28, line 28, read "taken"; page 30, line 28, read "1796"; page 44, line 34, read "log"; page 105, line 41, read "proved"; page 107, line 39, read "1885"; page 117, line 25, read "True"; page 149, line 10, read "1760-1765"; page 149, line 26, add Paterson, N. J.; page 152, line 12, read "Cincinnati, O." for "Auburn, N. Y."; page 158, line 39, read "Auburn"; page 164, line 12, omit ????; page 164, foot note, read "story"; page 185, line 12, reads: "The other part was built in 175[illegible] by Peter Ehle. It is still owned by the Ehles. Before the Revolution an old-fashioned square house within sight of the Lutheran Stone church was built, which became the home of Dr. John Cochran," etc.